The Priest

Edited By Priests For Priests

May, 1956

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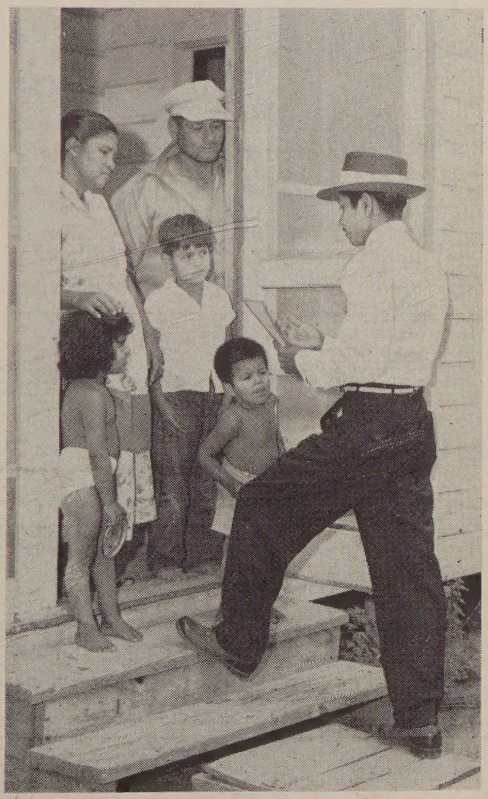

Spiritual Nomads

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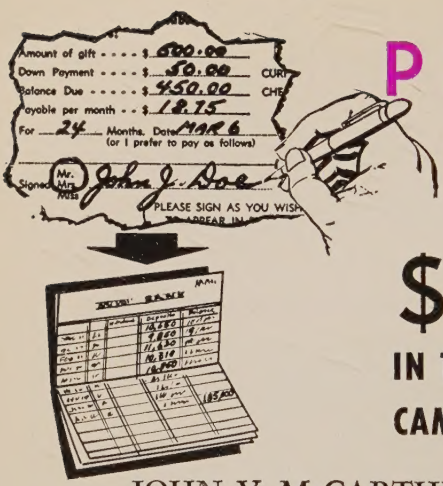
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4 **TYPICAL CAMPAIGNS WITH *CONCLUDED* PLEDGE PAYMENT PERIODS HAVE THEIR CASH IN THE BANK—NOT "ON PAPER"!**

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We will be glad to meet with any pastor alone or with his Church Committee to explain why you should rely on our counsel rather than "DO IT YOURSELF" or engage any other firm when results have proven this the most effective Catholic method of raising funds.

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These figures prove that our Follow-up "KNOW-HOW" pays off. Our Flat Fee, which includes our 2 year follow-up program, averages out to less than 2.9 cents per dollar raised for these eight campaigns.

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Papal Honors

THE following Baltimore priests have been made Domestic Prelates of His Holiness:

Corbett, John J.
Dunn, Col. John A.
Ells, Joseph A.
Hopkins, George L.
Kilkenny, J. Lawrence
Ripple, Leonard J.
Weidenhan, Joseph L.

The Rev. David I. Dorsch and the Rev. Dr. Leo J. McCormick were made Very Reverend Monsignori.

* * *

Msgr. Augustine C. Dalton of Boston has been appointed Prothonotary Apostolic. Six other Boston priests were made Domestic Prelates:

Connolly, John J.
Griffin, Christopher P.
Hagan, Arthur J.
O'Connell, Patrick J.
Powers, John T.
Riley, Lawrence J.

* * *

Three priests of Norwich, Conn. have been made Domestic Prelates:

Cote, Donat
Finnegan, Brig. Gen. Terence P.
Murphy, Lt. Col. Charles J.

NEW BOOKS *of* MERIT

A Retreat with Our Lady

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For Your Information

ACCORDING to NC-News, ecclesiastical authorities in this country have received a letter from the Mother Abbess of the Convent of the Poor Clares in Nazareth, Israel, stating that a woman identifying herself as Sister Mary of the Eucharist, O.C., is not a member of her community.

The Mother Abbess says the woman came to her convent in 1938 from Canada, after trials at becoming a nun in her own country. The Mother Abbess says she took temporary vows in 1940, but that she was found unsuited for the cloistered life. She made a new temporary profession as an Extern Sister, the Mother Abbess continues, but on the day that these vows expired she went to a community of the Poor Clares in Jerusalem. She was not admitted to profession there, and she made one or two journeys to Rome to plead her case, but these efforts were unavailing, the Mother Abbess in Nazareth asserts.

The woman in question returned to Jerusalem and lived with the Extern Sisters while awaiting the decision in her case, the Mother Abbess reports. Then, directed by the religious superiors to give up the habit of St. Clare, she left Jerusalem and returned to Rome, the Mother Abbess adds.

The Mother Abbess in Nazareth says that, if the woman continues to wear the habit of the Poor Clares, she does so without permission.

A woman identifying herself as Sister Mary of the Eucharist, O.C.,

THE PRIEST **MAY, 1956** **VOL. 12, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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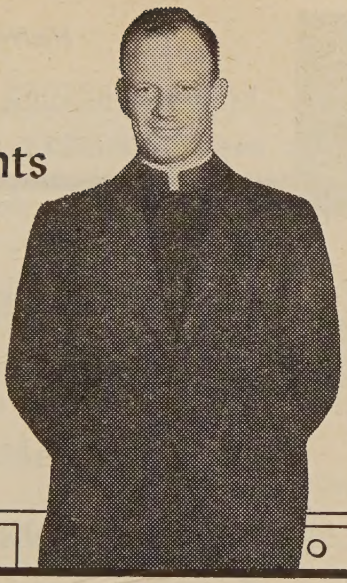
for the
Priest who wants
the Best...



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MEMORANDUM

To: ALL PASTORS DATE Spring, 1956

From: COMMUNITY COUNSELLING SERVICE

SUBJECT:

Successful Summer Fund Raising

Summer fund raising campaigns can be very successful. CCS has proven this dozens of times over. A selective, personal solicitation is most productive in:

a) Summer resort parishes

b) Farm area parishes

c) Non-vacationing parishes

continued

If you can answer yes to any or all of the following questions, you can probably realize a great deal more money in the summer months than any other time:

Does your parish have summer residents? ____yes

Does your parish have summer tourists? ____yes

Do you expect a good harvest? ____yes

Do your parishioners stay close to home during the summer? ____yes

Do you have a need or a debt? ____yes

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Temple 2-1020	Albany 6-9530	Clearwater 9-2413	Empire 8-4114

has been particularly active in Cleveland, Detroit and Milwaukee, it is reported. She is said to have enjoyed the hospitality of the Poor Clares in Cleveland, and to have been assisted by Lebanese and Syrian faithful.

The woman is said to have a number of letters of certification, including one bearing a seal of the Vicariate Apostolic of Aleppo, Beirut, Lebanon. She also exhibits correspondence from Father Michel, O.C.D., in Beirut, Lebanon.

* * *

A man giving the names of Milo, Mike or M. D. Schoenbeck is reported to be calling upon Catholics and representing himself as being with the Allied Craftsman of La Crosse, Wisconsin.

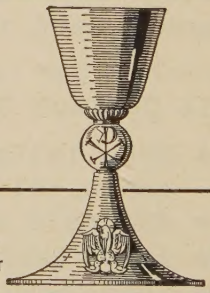
Word from La Crosse is that there is no such firm in that city.

A diocesan chancery has reported that the man represents that his firm will repair or replace stained-glass windows. He obtains a down payment, it is said, departs and is heard from no more.

The man in question is said to have been connected with the Universal Glass Company of Winona, Minnesota. This firm is now under new management. It is reported that the authorities and business firms in La Crosse would like to know his whereabouts.

Radio Time For Sale

WE see that NBC has lifted its longstanding ban against the sale of time to religious groups.



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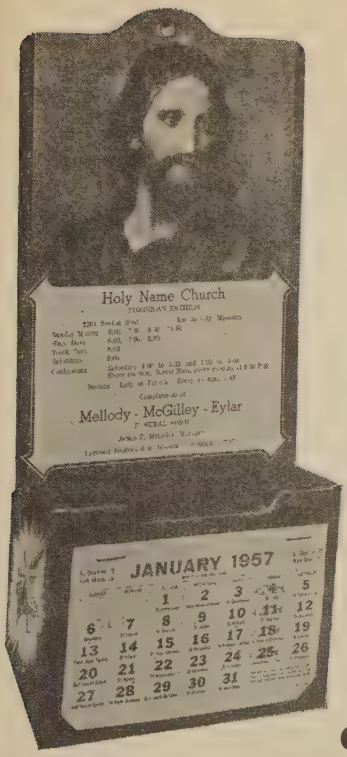

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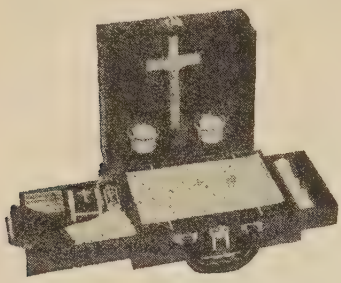

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Previously this company's policy has been to carry religious broadcasts free as a public service.

First to join the network's sponsor list is the Billy Graham Evangelistic Assn., which moved the "Hour of Decision" to NBC from Mutual effective April 22.

NBC made the change in policy after a poll of network affiliates.

This action leaves CBS the sole network holdout against the growing trend to view religious organizations as an important source of revenue for radio and TV.

Ten of Mutual's 38 current sponsors fall in this category. Of 25 hours sold on ABC Radio, 4½ hours are religious-sponsored. First indications are that, having lowered the bars, NBC will be in there pitching for this kind of business, provided the services concerned meet the network's continuity standards.

Negotiations are currently underway with the Lutheran Laymen's League for a program. This League airs the "Lutheran Hour" on Mutual. Before the ink was dry on the Billy Graham contract, NBC's New York station, WRCA, had sold Calvary Baptist Church time to carry its Sunday morning service.

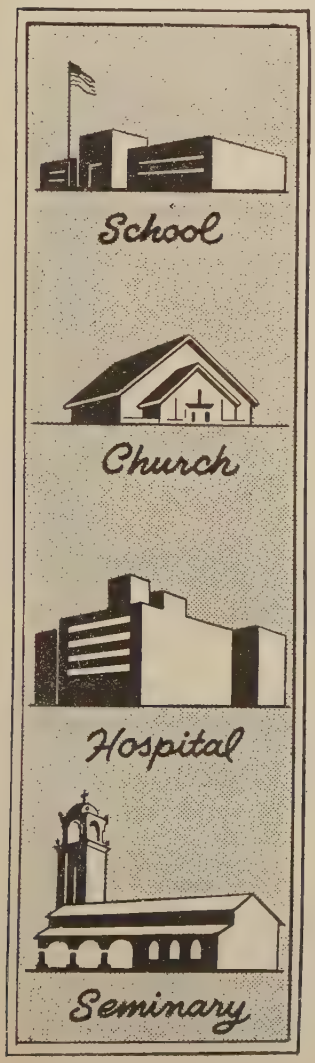
Odds & Ends

THE Holy Father certainly "called the turn" with his Holy Week revisions. Never before so many confessions, so many Holy Communions, such attendance! Even the most skeptical were reassured.

The mossback attitude at its

$3,000,000

Raised in FIVE Days!



Incomplete returns from the Archdiocese of Ottawa, Canada, reveal that the campaign started March 4th went over its goal by more than one MILLION dollars in 5 days! A later report shows the figure now stands at $3,400,000!

What makes this startling success so consistent in Charles J. Francis campaigns? Sound, careful planning and expert experience in the field of fund-raising, of course. But something more—ENTHUSIASM! Bishop Joseph M. Gilmore of the Diocese of Helena, Montana, expressed it this way in a letter of thanks to The Charles J. Francis Company:

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● St. Elizabeth's Parish, Oakland, Calif.	200,000	205,000
● Archdiocese of Kingston, Ontario, Canada	600,000	1,000,000
● Diocese of Tucson, Arizona	1,000,000	2,000,000
IN PROGRESS:		
● Archdiocese of Ottawa, Ontario, Canada	2,000,000	3,400,000 (incomplete)
● Sudbury Catholic High Program, Ontario, Canada	500,000	

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Simplicity of language, depth of sentiment and sublimity of thought, make this an ideal and excellent manual for the Holy Hour.

Wrapper, 75c

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The author of these Sermon Notes, who is Professor of Pastoral Theology at Maynooth, is alive to the needs of modern congregations. He follows the traditional method of explanation and application, but it is the traditional method with a difference. Explanation of the Gospel is short and ignores all that to the preacher is secondary and irrelevant. Points of application are numerous and are developed generously and with feeling.

Priests who use this book will find it easy to link up the Gospel message with the content of their hearers' minds. Sermons on these lines will stimulate people to think with the preacher rather than sit back passively and absorb.

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most extreme was illustrated by the pastor who roared: "People? What have the people got to do with Holy Week? The important thing is to get through the book. Get things blessed. I used to start early in the morning on purpose so that the people wouldn't be getting under foot. They bother me . . ."

Only the crowds at the Easter Vigil were not up to expectations. Where for Holy Thursday and Good Friday our church was jammed, there were plenty of seats available at the Midnight Mass.

One thing is certain: Next year for the blessing of the new fire we intend to have some of that instantaneous charcoal on hand. It's really marvelous. You can start it at 7:28 and be on the altar at 7:30 with a red hot coal in the censer. This year we had none handy and, as you know, the regular stuff burns as slowly as mahogany. The boy held it over the blazing excelsior, which died down without igniting it. Then we tried the taper, and finally, with much huffing and puffing, one measly little corner began to glow.

* * *

A letter from a convert tells us what a relief it is to be rid of the Protestant sermon. But don't be flattered, Father! He says that from the time he enters our church until he leaves it, he is rapt in union with Our Lord in the Blessed Sacrament so that half the time he has no idea of what the priest is talking about.

But there is no Blessed Sacrament in the Lutheran Church, so he had to listen to the preacher.

* * *

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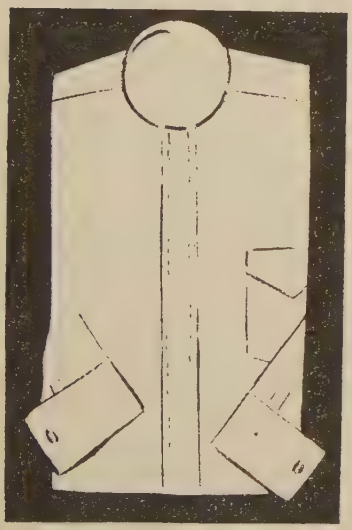

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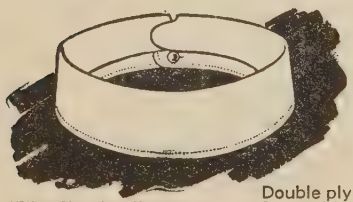

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NAME .....

STREET .....

CITY .....

ing with the laity, how many of them seem to have compiled their own breviary? Visiting the home of a business executive one time, we heard a young daughter referring to her father, half-joke whole-earnest, as they say—

"Oh, him—it takes him half an hour to get through his night prayers!"

There are so many devout people we know who plan their day with a half hour or more set aside for their prayers. Then they go off to themselves and get out their prayerbook. They have certain formulae that must be said every day: prayer for a happy death, the Memorare, prayer to the Infant Jesus, Litany of the Holy Name, etc. Very often they have a whole wad of leaflets and holy cards gathered together with a gum-band. That's their breviary.

And as they get older, they are more and more filled with God until they have practically constant union with Him together with all that that implies. Much of their time is expended on devising a tactful, charitable approach in dealing with troublesome members of the family.

We took one of these people to the Flower Show during Holy Week. The blooms were spectacular, but as we walked from one display to the next, she kept murmuring, "Isn't God wonderful! Oh, isn't God good! So beautiful—goodness! Isn't God wonderful."

Taking her home in the car, we remarked, almost casually, "Our Lord certainly had it hard, didn't He!"—"Ah," she agreed, "and His poor Mother"—and the tears were streaming down her face.

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In 1948, in absentia, without ever having performed any pastoral duties, and with only two years of part-time theological study, he was consecrated Bishop. He thereupon returned to Cyprus and launched immediately into the *enosis* campaign, hardly a spiritual one.

In 1951, only five years a priest, and at the ecclesiastically tender age of 38, he was elected Archbishop and was seated upon the ancient throne of St. Barnabas.

As one observer commented, "This was a case where the mission made the career."

Legalized Prostitution?

WHAT next? We were surprised recently to receive several clippings from a San Francisco daily in which correspondents had written pleas for legalized prostitution. We don't know how the issue was

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originally raised in the columns of the paper, but we have rarely seen such nonsense as some of the letters contained. Arguments ranged from appeals to "honest facing of the facts," hygiene, stricter localization, better control and the like.

It so happens that an excellent case study of this problem appeared last spring in the *Journal* of the A. M. A. Walter Lentino, M. D., who did duty as venereal disease control officer with the U. S. Army in Leghorn during World War II, reports on the Italian system taxed and regulated by law and looked on as "a necessary evil."

The arguments in favor Dr. Dr. Lentino regards as "proven untrue." Specific arguments he discussed were: alleged advantages of medical control (protection against venereal diseases), the protection of innocent women who might otherwise be molested, and control against possible invasion by gangsters.

Dr. Lentino states from records that the first argument is worthless: 80% of all cases of disease in soldiers was contracted in houses of prostitution. Six women positively identified as contacts were nevertheless allowed to continue their "trade" because the system was humanly and scientifically inoperable. No case contact followed up by the Army office was, to Dr. Lentino's knowledge, successfully suspended from operation.

In fact, the result of the haphazard practice was a false sense of security on the part of tyros who, hearing that the house was

Continued on page 434

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The Priest

THE PRIEST MAY, 1956 VOL. 12, NO. 5

Editorial Comment

Lo, the Poor Mexican!

A PRIEST working among the Mexicans in Texas wrote us recently, in part: "Just a little example of the need we have for outside financial help right here . . . There is a little farming community attached to this parish. For the past twelve years the people have been collecting money for a chapel. They have collected a little over twelve hundred dollars . . . We still need twelve thousand before we can start to build. In the meantime, the Seventh Day Adventists have built a little chapel, and the Assembly of God group holds meetings in the town and surrounding ranches every week. We shall positively have to have outside help. Our main parish cannot help — we are deep in debt, and trying to get a new church, too."

From *Mary Immaculate,* a publication of the Southern Province of the Oblates, we picked up some of the following facts in an alarming report by Father Frank Kilday, who has devoted his life to the Mexican apostolate.

It would appear that while priests like our correspondent are partially paralyzed by a lack of adequate funds, various sects march on with confidence in their resources. The Baptist General Convention of Texas last Fall, for example, earmarked four million dollars for mission work in that state. Presumably the money will be used to finance churches that cannot support themselves, to build new churches and to maintain missionaries.

Here, then, is what Baptist zeal for souls has made possible in the lower Rio Grande valley alone. In 1955, they have built two new churches in Weslaco, Father Kilday's parish. They now have three churches in this town of 14,000 serving the Spanish-speaking people. The new churches cost more than $50,000; and of course little could be contributed by the Mexicans.

The Baptists are not alone.

In the same town during the past year new churches have been constructed by the Church of Christ, the Pentecostals and the Church of Jesus Christ of the Latter Day Saints (Mormons).

All this is but an indication of genuine missionary effort put forward by what may be called our competitors. Each church has at least one full-time minister. The Mormons have two hard-working young men going from house to house day after day. A kind of CCD? In Weslaco twenty ministers representing fifteen denominations are engaged full-time with the Mexicans. Each church carries on a complete program: morning and evening services on Sunday, Sunday schools, Bible classes for children and adults, home visits. Protestant Bibles, tracts and pamphlets are left literally all over town. Some of the Mexicans bring these to the priest; some few throw them away; some others read them. Until a few years ago, it was commonly said, "One cannot make a Protestant of a Mexican." Unfortunately, and Father Kilday is our witness, this is no longer true.

Chasing the Dollar

It must be confessed that the appeal is not always a purely religious one. The sad fact is that religion itself no longer occupies the central position in the consciousness of the Mexican poor. The Latin has become much more materialistic. For any number of reasons his main objective in life today may be to make money. Forced into migratory labor at first out of sheer hardship, more than one Mexican has found it a very pleasant surprise that he could make money by drifting. More than he ever made before. In becoming a kind of twentieth century nomad, chasing the dollar, he has often ceased to bother with religious ideals. His children too go without religious instruction and without the Sacraments. The second generation can be more secular minded than the first.

One may well ask where *we* have been all the while. But before we offer the merest sketch of an answer, let it be stated that what is important is the fact of the loss of souls and the threat of future losses — not the allocating of responsibility or the imputing of blame. One may well leave the history to the experts; the future concerns us all.

It seems quite apparent immediately that there are intrinsic difficulties in the Mexican problem that are not patient of any easy solution, with all the good will in the world. At the core is the phenomenon of migratory labor, which many others, social workers and government officials, are struggling to solve for non-religious reasons. The root cause of this is sheer hunger. In Old Mexico the

economic situation is such that the common laborer is forced to the States. As the value of the peso goes down, laborers have flocked across the border in increasing numbers. Americans of the lowest income group cannot compete with the wetback who will work for almost anything, even a couple of dollars a day. Three dollars is more than a peon could make in a week in Mexico. While the wetback has been stopped at the border (so far as possible), the Contract Labor Pact has provided a similar evil.

This makes allowance for tens of thousands of Mexicans to enter the United States annually and legitimately for seasonal work. As these tens of thousands enter equal numbers of United States citizens of Mexican blood have to "hit the road" looking for work. Further, in 1955, an estimated fifty visas per working day were issued for permanent residence. This means that another ten to twelve thousand Mexicans may well have entered the United States during the past year.

Spiritual Nomads

The spiritual effects of this nomadism are not hard to foresee. The man and his family forced away from the parish, spiritually isolated, barely subsist. They have no home, often no house, just a truck to live in. The education of the children is interrupted and their religious instruction neglected. For months at a time there may well be no Sunday Mass, no confession, no communion, few, if any, prayers. Perhaps only a few days before First Communion the precious opportunity comes along to go north and make money. The same difficulty applies to the revalidation of marriages. After working on several cases, collecting the necessary documents, getting all things prepared, the padre goes looking for the couple. They have left for the north.

The very makeup of the home parish undergoes a drastic change. In a report made last year to the Bishops' Committee, Father Kilday cited the fact that the enrollment of his own parochial school dropped from 625 at Easter to 425 by May 15. The new contracted laborer who moves in brings no wife or children with him. By law he is not allowed to do so. One can readily surmise the dangerous aspects of this situation. Most of these men are from the Mexican Border States where priests are few and instruction scanty. Not many of them have made their First Communion. Not many of them can even read. They have little time and less inclination for the practice of their religion.

At this point one might ask what the Mexican is doing for himself, why doesn't he go to church. Or one might grumble — are we expected to do everything without his cooperation?

Not even God does that much! But here is the true picture.

In places along his migratory route, the Mexican has been made unwelcome in Catholic churches. Father Kilday in his report to the Committee said that this was true particularly in Texas. In other places no interest whatsoever was shown in him and his family by the members of his own church. Even though he were in difficulty or in need or trouble, the Catholics of the community would not come forward to help.

Just here the denominations seemed to have sensed their opportunity. Though few enough priests sought out the Mexicans in the past, the ministers took advantage of their chance. Their helpfulness made a lasting impression on those who had been kicked around so long that they welcomed anyone who treated them as humans. The Protestant sects, following up their advantage, are now no longer content to work with the migrant while he is on the road. They are attempting to give permanence to their gains by entering the field in the Lower Rio Grande valley, the migrant's home base.

The Old Irish Faith

It is true that most of us do not understand the Mexican, particularly we in the north who have little or no experience with this "foreigner." But neither does the Protestant missioner. The point to be stressed in this connection is the significant fact that both the Mexican and ourselves share a long tradition in the faith. Though we cannot speak his language and the chances are that he cannot speak ours, we have a common background in the things that really matter. Father Kilday who has lived in the interior of Mexico, and who was founder and superior of the Oblate Seminary in Mexico City, writes, "I can truthfully say that I never came across a custom in the interior of Mexico that I had not learned from my own Irish Catholic mother — attendance at Mass — recitation of the Rosary — regular confession and Holy Communion — use of Holy Water — and of blessed candles." Any differences which may exist are trivial and accidental, the peculiarities which arise in history. Still, the fact remains that for one reason or another, most of us have failed to help.

It is somehow ironic that while we Catholics in North America have, under God, every reason to be proud of our accomplishments, we can also have blind spots that prevent our vision from being Catholic. It is with merited satisfaction that we read each year of the number of new converts received into the Church. Rightfully we refine our techniques. We become more and more con-

vert conscious. We start more and more convert courses in our seminaries. Increasingly we introduce the laity to a participation in this glorious work. "You, too," we tell them, "can win converts." And they do. But we must not look only on the pleasant side.

This little sketch of a current crisis, with all its faults and confessed omissions, may make us more realistic, more serious, more sober. At least it will raise the question of how many cradle Catholics we may lose each year while happily and busily we add to the length of our list of converts.

We trust, further, that it may help our readers a bit to grasp the complexities of this problem. The heir of centuries of deep abiding faith, the Mexican, is being robbed insidiously of his heritage though he has suffered and died over those centuries to preserve it.

While we busy ourselves with many other real and pressing problems, this one seems to have slipped past distracted minds. "The children of this world," if the expression be not too harsh, "are wiser than the children of light."

The Protestants are making fearful inroads. As they find it year by year more difficult to move their missionaries into the Far East which the Communists have closed to the West, as greater numbers of returned missionaries stand by idle, and large sums of monies accumulate in banks, the Mexican work seems to them like an answer to prayer. Here is a chance for them to put their missionaries and their money to work and to propose a crusade to their lay members. It would now seem that the denominations are using the Lower Rio Grande valley not only to employ their inactive missioners but to train them as future emissaries to Mexico, Central and South America.

A brochure issued by the Mormons states this clearly, at least for one denomination: "We wish to establish branches of our church in Mexico. The Weslaco Branch is the headquarters for our program of expansion into Latin America."

One cannot complain about a lack of honesty and frankness on their part. Perhaps they might make a claim by default — "If you don't want them, you can hardly blame us for trying." —G.J.G.

It is an attractive form of self denial to admit others to work with you; you should welcome others to work by your side, that is, you should be pleased to have other forms of apostolic activity besides that form which you yourself favor.—Rev. Raoul Plus, S.J., in Radiating Christ.

Brains And The Seminarian

Francis L. Kinney, C.PP.S.

Is the priesthood for the average student?

RECENTLY a drive for vocations to the priesthood and religious life was launched in many dioceses throughout the United States. The drive seems to be enjoying rare success, if we can trust the statement of *Time* that the United States is enjoying a "boom in monastic life." In the flush of enthusiasm for such a movement it is often easy to forget that the vocations counselor needs to know a great deal about what goes into the making of a successful seminarian or religious. One of the basic things that must be considered in the prospective seminarian, for example, is his intellectual equipment.

I remember the lament of a minor seminary rector who read a paper a few years ago at the National Catholic Educational Association meeting. He shed sincere tears over a situation which seems to be very common in the minor seminary. It is the case of the fine young boy, with character ever so sterling, who simply cannot meet the academic requirements of the seminary. The boy will have to be told, sooner or later, that the priesthood is not for him.

Father Kinney is principal of the Brunnerdale Seminary, Canton, Ohio.

This recital was a rehearsal of what I have seen happen time and time again in the minor seminary. Surely the question arises immediately: Why? Why does the minor seminary admit young men who cannot be successful in its program? Why does it retain these boys even after experience with them has shown that they are not going to be exceptions to the rule, as was St. John Vianney? (It should be pointed out, however, that there are some who doubt very seriously that St. John was as poorly talented as he is generally painted.) Are there not some criteria which can be used to direct these well-meaning boys away from the seminary, so that they will not suffer the frustration and humiliation of breaking their heads with supreme effort, yet never tasting anything near success?

On the face of it, this painful and, shall we also say, costly situation admits of simple solution. Were it any other calling than the priesthood, guidance workers and counselors using modern techniques would find it an easy case to deal with. They would say that, by securing various kinds of test data, information about the boy's basic intelligence, his special aptitudes, his personal-

ity, plus anecdotal records, testimonials from teachers, etc., a counselor can with a large degree of confidence guide a boy either into or away from fields of study where he can or cannot be a successful contender. In this way counselors in high schools advise some boys to go into the medical profession, the law, engineering, and so on. They can do this because they know something about the requirements for success in such pursuits.

Quite simple, all this. Let the boy who desires to study for the priesthood be counseled in the same way. By this time surely the minor seminary people know a great deal about what they expect of the successful candidate. Let the criteria be set up, and measure the prospect accordingly. This brings us to the heart of our problem, for it seems that neither minor seminary officers nor vocations counselors are willing to be completely realistic in their determination and use of criteria.

The Easier Way

Admittedly the techniques of modern guidance involve a great deal of time and effort; they also involve special training for those who would use them. It is really so much easier to admit the boy without all this fuss and bother and let him have a go at trying out the new life. It is easy, too, to trust the letter of recommendation which comes from the boy's pastor, who perhaps knows him only as the faithful altar boy who says his Latin responses quite well. Likewise easy is putting the utmost confidence in the eighth-grade report card which Sister has been padding all year, ever since she found out she might have a future priest among her pupils. Finally, it is even easy to accept the word of parents that their boy really would have done much better in school had he not missed a month or six weeks back in the third grade, when he had the whooping cough. To administer tests, to evaluate on the basis of objective criteria takes too much time and, besides, who ever said that standardized tests were infallible? How many times has not this statement been made: "I know plenty of priests who would never have been ordained if they had had all these tests, and they are all doing wonderful work."

This is, of course, an assertion which probably does not even admit of scientific investigation. No one should be expected to believe it on the basis of a mere subjective impression or opinion held by someone. On the other hand, there are wholly scientific arguments for insisting upon the minor seminary's setting up criteria which will effectively exclude boys of below-average and even aver-

age intelligence. To begin, let us face the fact that, unlike the public schools, attendance at the seminary is a privilege. The seminary is under no obligation to educate any red-blooded American boy who happens to show up in the classroom. Its very specialized purpose even excludes many young men who might otherwise profit by the offerings of the minor seminary. In other words, the boy is there only because he has expressed his desire to become a priest and the seminary officers have seen fit to give him the opportunity.

When an educational institution admits students to its curricula, it incurs certain obligations to the students which cannot be lightly dismissed. There is, for example, at the least the implicit understanding that the student can profit from attendance at the institution. Not even the public schools will admit to their regular courses pupils who are so retarded that they need special education. Such pupils are referred, when possible, to schools which provide the particular kind of special handling which the pupils need. The same understanding is present when a boy is admitted to the minor seminary. It is implied that the student can, using what gifts he has by nature and with divine grace, be successful in achieving what the seminary expects him to achieve.

The Obligation To Refuse

If this assumption seems to be only common sense, then it also makes sense that the minor seminary has the obligation to refuse admission to young boys who are not fit for its program. Consider the fact that the minor seminarian is admitted to a total program which includes not only academic work on the secondary and college level, but even the professional and graduate level. Do we know anything at all about the intellectual endowment necessary for success in such a program? Of course we do. It has been established for a long time that college work is virtually impossible for those whose I.Q.'s range from 90 to 100, as well as being exceedingly difficult for those whose I.Q.'s range from 100 to 110. In high school, those who have an I.Q. from 110 to 120 will probably be able to sustain a B average with effort, but in college, even this group find themselves able to sustain a good C average only by hard work. It is true, too, that beyond college work even greater endowment is a requisite for success.

Yet in the face of these facts, and the fact that about 25 per cent of drop-outs from the minor seminary are caused directly by academic failure, it seems the usual practice for minor seminaries to admit students whose I.Q.'s range as low as 90. In fact, a recent study of

admissions practices in minor seminaries revealed that there were only six minor seminary rectors out of 68 who opined that an I.Q. of 110 was the minimum acceptable in the minor seminarian. A similar study of the admission practices of Catholic colleges revealed that 57.8 per cent of the colleges refused to admit students having less than 110 I.Q.

I am not unaware of the various pressures that may be exerted on minor seminary admissions officers. It may happen more often than we imagine that they are compelled to accept candidates whom they would not accept, were they free to refuse. Vocations are, unfortunately, not so plentiful that the seminary officials can feel free to offend, by not admitting their hard-won candidates, higher superiors, directors of vocation, pastors, and Sisters who have been working zealously to drum up and encourage vocations to the priesthood. In the main, the admissions officers of our minor seminaries are priests who know well what qualifications belong to the young aspirant, but have their hands tied by pressures such as I have suggested.

Most minor seminary officers are aware, for example, of the valuable work done by Father Henry Burke, of the Catholic University of America, in reference to traits of successful minor seminarians. However, there has certainly been a lag in putting into practice policies based upon Father Burke's studies. For example, though Father Burke has shown that the average I.Q. of the successful first-year high-school seminarian is about 116, and the fourth-year student's average I.Q. is 117, the survey mentioned above gives evidence of a reluctance to implement this knowledge by establishing a high minimum I.Q. requirement for admission to the seminary.

Virtue Minus Brains?

There persists the feeling that, given the young man who has a high degree of virtue, he can supply what may be lacking in natural endowment by hard work and zeal. Father William Bier, the well-known priest-psychologist of Fordham University, has answered this argument quite adequately. He has said that, while it may be true that hard work will compensate for lack of native talent on the lower academic levels, the student for the priesthood arrives at a plane of intellectual work, sooner or later, at which no amount of effort or zeal will supply the lacking intellectual acumen.

As to the objection made most frequently by those who are not acquainted with them, that standardized tests are not infallible and, therefore, should not be used to determine who

should be admitted or not admitted to the seminary — let me point out that no one has ever seriously claimed that tests should be the exclusive criteria. However, if we are to have at least a degree of objectivity in determining a candidate's fitness, standardized tests recommend themselves as the only criteria that can fill this requirement. The director of guidance at Notre Dame University, as well as Father Bier, has been concerned with the use of tests with special reference to the guidance of prospective seminarians and religious Brothers whose work demands academic preparation. He has stated that, while the positive predictive value of tests has not been established, their negative predictive value is uncannily accurate. In other words, though the tests may not tell us who will be the successful seminarians, they will give us an accurate evaluation of those who will not be successful. It is his opinion that the results of tests, if they are carefully interpreted with a full recognition of the limitations of the measuring instrument, can be very useful to religious superiors who must make judgments about the purely natural aspects of the prospective student's fitness.

Though I have dwelt long and heavily upon the intellectual qualifications necessary for successfully following the course of studies toward the priesthood and said little or nothing about character and personality traits, it is not because such considerations are less important. Not a bit; character is by all means of the greatest importance. High intellectual endowment without solid character becomes a liability rather than an asset. My intention, however, has been to call attention to perhaps the one area of qualifications where vocations counselors and seminary officials can get reliable evidence of fitness or unfitness of the aspirant.

In view of this discussion, how can we persist in advertising that average intelligence is sufficient to follow the vocation of the priesthood, when it seems evident that better than average intelligence is not only desirable, but downright necessary? An average I.Q. is one from 90 to 110, and it has been shown that the lower limit of this group has to work hard to sustain a C average in the ordinary high school. If we keep on saying that this group can be successful in the high-school department of the minor seminary, we are either admitting that the seminary high school is less demanding, or that so many inferior students are admitted to the minor seminary that the standards are necessarily lower than the run-of-the-mill high school. Father Burke's study, among others,

has shown that this is certainly not the case. Is it justice, then, to encourage a boy to enter the seminary without first determining his fitness to meet its demands? Students and faculties of minor seminaries have enough problems without having this one persistently added to their backs.

Let us, then, have more realism in our vocational guidance. Not every polite and bright-faced boy who says he wants to be a doctor has the equipment to follow that profession, and guidance workers will not hesitate to tell him so. Why should we hesitate to say the same to the boy who needs to be directed away from the seminary?

Jesuit Inventor

When Mr. Lennox Boyd, British Colonial Secretary, paid an official visit to Hong Kong, he called at the Aberdeen Fish Market to see the fish-drying plant designed by Father Jeremiah P. McCarthy, S.J.

Father McCarthy, of County Cork, has been attached to the Irish Jesuit Mission in Hong Kong since 1939.

He studied at Oxford University, taking the M.Sc. degree in Chemistry and Crystallography. He taught theology at the Regional Seminary, Hong Kong, before the war and during the Japanese occupation until 1942, when he went to the Portuguese colony of Macao to teach in a temporary war-time school.

While in that city his skill as a chemist was much sought after by the municipal authorities. When diesel oil for the lighting plant of the city ran short, he devised various mixtures of vegetable and fuel oils, which were successfully substituted. He also produced a preparation from fuel oil for official cars and trucks.

On returning to Hong Kong after the war he interested himself in fertilizer problems on behalf of Chinese market gardeners and later developed the fish-curing plant to help the large numbers of fishing folk, who live on junks around the coast.

—Evening Mail.

Tempus Durationis Missae

Winfrid Herbst, S.D.S.

A compilation of opinions

SO you are a deacon and are going to be ordained a priest soon; and you want to know how long it should take you to say Mass.

Father Michael D. Forrest, M.S.C., in his "Random Remarks" in the February, 1955, issue of *Emmanuel,* recalls that his saintly Provincial, pastor of a large city parish, admonished him during the retreat for ordination: "Always take a good half-hour for your Mass."

Father Forrest recalls that some authors require a half hour *ab amictu ad amictum.* However, Father John J. Danagher, C.M., in his excellent "Questions Answered" in the December, 1954, issue of *The Homiletic and Pastoral Review,* sensibly tells us that this "amice to amice" norm is an unwarranted extension of the opinion of theologians, inasmuch as a priest who is putting on his vestments in the sacristy is not saying Mass and he has already finished Mass when he is removing his vestments. This careful writer points out also that the Leonine prayers after Mass should likewise be ruled out of consideration in this matter, since they are not a part of the Mass. They began to be recited during the pontificate of Pope Leo XIII; and even now they are not always recited, not even after every low Mass. Mass, then, begins with the beginning of the prayers at the foot of the altar and ends with the end of the last Gospel.

Father Forrest's remarks on decorum in celebrating Mass in the article mentioned above are well worth every deacon's serious consideration. One passage should be underlined: "The celebrant must, *sub gravi,* utter the words of consecration distinctly, so as to hear himself (apart from deafness or some external noise). Theologians state that it is safer to say the form of consecration too loud than too low. A completely inaudible consecration, even though articulated, would render the validity at least doubtful." In this he has the backing of Cappello, who in turn refers to other eminent theologians. The matter is so serious because the form of a Sacrament "sensibili et audibili modo omnino dici debet, ut *sit* forma."

Though in other parts of the Mass one should beware of scruples and anxieties as regards also the tones of voice in which they are to be recited, when it comes to the words of consecration *reverent care* should be taken to pronounce them attentively, continuously, distinctly, and secretly. But not too secretly. Continuously, but

not too rapidly. The speed with which the consecration sometimes takes place makes one wonder . . . After all, it is physically impossible to say a number of words in a wholly inadequate length of time.

How Many Minutes?

But you want to know how long it should take to say Mass. There is no ecclesiastical legislation about this. The constitutions of clerical religious Institutes may have definite directions. Thus, for example, in one book of rules it is said that in their manner of celebrating Holy Mass priests should consider the edification of the people no less than their own personal devotion; that they should begin Mass at exactly the appointed time and devote approximately half an hour to its celebration; that they should not neglect to prepare themselves by devout prayer for the offering of the Eucharistic Sacrifice, nor should they neglect their thanksgiving to God after Mass for so great a favor.

It is quite evident from what the Mass is, that not even the shortest Mass can ever be said with the proper care and devotion in less than twenty minutes. Quite an impressive array of doctors could be cited in this connection, e.g., Pasqualigo, Quarti, Roncaglia, St. Alphonsus. This last great Doctor, Prince of Moral Theologians, says that "Bishops and Prelates of Regulars are obliged *sub gravi* to root out shameful and scandalous speed."

This certainly settles the case of streamlined Masses, as they are called, of eighteen-minute Masses, of fifteen-minute Masses. Bulletin board announcements like EIGHT O'CLOCK—FIFTEEN-MINUTE MASS are enough to make one weep tears of distress. Of the eight-minute Mass once said to the scandal of the intelligent young man who served it, nothing need be said.

Too great haste does not in itself exceed a venial sin. But most of the authors, with St. Alphonsus, teach, and rightly so, that a priest who says Mass, even one of the shorter ones, in fifteen minutes or less can hardly be excused from mortal sin. When there is such a rush to get through the Mass two grave defects are committed: grave irreverence towards the Blessed Sacrament and grave scandal to the people.

Between 20 and 30 Minutes

You want to know how long it should take to say Mass. The rule which the doctors generally lay down together with Benedict XIV and St. Alphonsus is this: Mass should never be shorter than twenty minutes, nor, *if it is said in public,* longer than half an hour. The reasons: if celebrated in less than twenty minutes, not everything can be done with due decorum. If more than half an hour is taken when people are present, it wearies those

who are assisting at the Mass.

The answer to your query accordingly is as follows:

About half an hour should generally be taken for a low Mass from the beginning of the prayers at the foot of the altar to the end of the last Gospel and exclusive of the reading of the Gospel or distribution of Communion or unusually long pericopes.

Apropos of the above, I quote the following communication to the November, 1955, issue of *Worship* (The Liturgical Press, Collegeville, Minn.):

"Within the past year or so, I came across two identical answers in clergy magazines to the identical question: whether the words of the Canon (and the other 'silent' parts) are not only to be pronounced with the lips, but also articulated. The answer was Yes. I suppose all sorts of interesting things could be brought up in this context: about the Mass being of its nature a public service, etc. But I leave that to the scholars. I would merely like to share with others the advice our retreat master this summer gave us on the subject, for I have found it useful.

"He insisted, rightly, that one of the really harmful scandals in the Church today, not excluding the U. S., is the hurried Mass: the death of devotion for the priest, and the despair of the good parishioners who would like to pray the Mass with their missals. Familiarity with the Mass ordinarily tempts to speed. Even devout priests often do not realize how rapidly they are celebrating. If they would force themselves, first of all to articulate so that their speech is intelligible to themselves, and secondly to *read* the prayers from the missal instead of saying them by heart, it would not only slow them up properly, but it would also (especially the latter) fix their attention and lessen distractions. It has helped me; and, as the popular formula has it, 'I have promised publication in gratitude.' "

Hebrew Papal Blessing

The Jewish Telegraph Agency proudly reported the blessing of a Jewish soldier in Italy by the Pope in Hebrew, which is one of the many languages spoken by our Holy Father. Pius XII asked one of the soldiers where he hailed from and when told by the latter that his home was in Palestine, His Holiness raised his hand, made the sign of the Cross and greeted him thus, "Yevorechacha adonai voshmerecha," the blessing recorded in Numbers 6: 24, "May God bless and keep you."—A.P.I. Bulletin.

Our Lord's Promises To Priests

Devotion to the Sacred Heart — *Robert J. McCarthy*

"I WILL give them all the graces necessary for their state of life," "I will give to priests the power of touching the hardest hearts." Priest of Jesus Christ, have you ever stopped to consider these promises, these guarantees, that came from the mouth of the Sacred Heart of Jesus?

"I will give them all the graces necessary for their state of life." What does that mean to the priest? It means that if he is devoted to the Sacred Heart he will receive all the graces so necessary to avoid sin, to advance in holiness, to carry out successfully the thousands of duties that are bound into the life of every priest.

"I will give to priests the power of touching the hardest hearts." And what does that mean to the priest of God? It means that priests shall understand the art of touching and moving the most hardened hearts, that they will be given the talent of converting great sinners and will be able to bring them back to Christ — not by reason of their natural talents which, no matter how great they may be, are insufficient to convert a single soul — but by the grace of God. To save souls is the great and only ambition of a priest. But these souls have their miseries: religious indifference, disbelief, open impiety and rank immorality. Only God's grace can bring such souls back. And that grace is promised by Jesus Himself to priests devoted to His Sacred Heart.

Now comes the question "what is necessary to be devoted to the Sacred Heart?" To be devoted to the Sacred Heart, the priest needs two things — a personal, priestly love for Jesus and a zeal for spreading love for the Sacred Heart among the people. First, priests should have a personal love for Jesus.

A short time ago I was speaking with the Superior of the Visitation Nuns at Paray le Monial, France, and during the conversation the Sister told me that we should not use the word "devotion to" when speaking of the Sacred Heart. Rather, she asked that we use the words "love for" when referring to Jesus. We priests can easily have a "love for" Jesus as we consider His great love for us—especially in His Sacred Passion. And, as priests, we reflect on Christ's special love for each one of us in particular by calling us to His Sacred Priesthood, by giving us the Blessed Sacrament and by making us His

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special ministers of the Blessed Sacrament. When we contemplate Jesus' great love for us, we cannot help but love Him in return. And we can personally show our love for Jesus by visiting Him in the Blessed Sacrament, by reciting ejaculations and the Litany of the Sacred Heart and by reciting, daily if possible, the priest's Act of Consecration to the Sacred Heart.

We Must Spread Devotion

Besides being personally devoted to the Sacred Heart, priests, above all, have the opportunity to spread devotion to the Sacred Heart among their people and in that way have carried out in them the eighth Promise of Jesus — "Those who propagate this devotion shall have their names written in my heart never to be blotted out." There are many ways priests can spread devotion to the Sacred Heart, from encouraging First Friday Communions to conducting parish Holy Hours in honor of the Sacred Heart. However, may we suggest two practices, rich in grace, that any priest may carry out in his parish. First there is the League of the Sacred Heart and second there is the Enthronement of the Sacred Heart in homes.

The League of the Sacred Heart or The Apostleship of Prayer, as it is sometimes known, has as its purpose the promoting of the glory of God and the salvation of souls by prayer — especially the Morning Offering. The League of the Sacred Heart can be established in any parish and will do untold good for the salvation of souls. Information on organizing or improving an already organized League of the Sacred Heart Parish Center may be obtained from The League of Sacred Heart, 515 East Fordham Road, New York 58, New York.

The Enthronement

The Enthronement of the Sacred Heart in the home, the second work that any priest can easily do for the glory of the Sacred Heart, is the answer to the third promise of Jesus— "I will bless every house in which the picture of my heart shall be exposed and honored." Could anything be more consoling to a priest than to know there is peace in the homes and among the families in his parish? The Enthronement has the approval and blessing of all our recent Popes and is highly indulgenced. The purpose of the Enthronement of the Sacred Heart in homes is to make Jesus the King of good Catholic homes and a member of every Catholic family.

The ceremony of the Enthronement consists in the blessing of a picture or statue of the Sacred Heart by a priest, along with appropriate prayers to the Sacred Heart by mem-

bers of the family. The blessings coming to homes where the Enthronement is had cannot be counted. Experience through the years shows there is peace and piety in such homes and above all the families become "Eucharistic families" by the frequent reception of Holy Communion. Information on the Enthronement may be obtained from the Sacred Hearts Fathers, 4930 S. Dakota Ave., N.E., Washington, D.C.

Jesus appeared to St. Margaret Mary and gave her the twelve promises regarding devotion to the Sacred Heart. Though His words were spoken to Margaret Mary, the promises have their fullest import with us priests. In the "Life and Letters of St. Margaret Mary" we find words significant for every priest who is personally devoted to the Sacred Heart and who labors to make the Sacred Heart known and loved by others: "My Divine Master has made me understand that those who labor for the salvation of souls will labor with success and will know the art of touching the most hardened hearts, provided they have a tender devotion to His Sacred Heart and labor to suggest it and establish it everywhere."

No Compromise

St. Thomas More's keenest trial arose from the endeavor of his beloved daughter to persuade him to take the oath, as she had done herself. She urged that he was more to the King than any man in England, and therefore ought to obey him in what was not evidently repugnant to God's law. That in favor of the oath were all the learned men of England, and nearly all the bishops and doctors, save Fisher.

More answered that he condemned no one for taking the oath, "for some may do it upon temporal hopes, or fear of great losses, for which I will never think any have taken it; for I imagine that nobody is so frail and fearful as myself. Some may hope that God will not impute it unto them for a sin, because they do it by constraint. Some may hope to do penance presently after, and others are of opinion that God is not offended with our mouth, so our heart be pure; but as for my part I dare not jeopardy myself upon these vain hopes."

As to the numbers against him, he had on his side many more in other parts of Christendom, and all the doctors of the Church.—Bowden's **Mementoes.**

Fr. Hughes' 'Reformation In England' (III)

Mr. William O. Kernan *An extended book review*

IN 1950 a group of Anglican scholars published the third edition of a series of papers under the title, *Essays Catholic and Critical.* In a chapter on the Reformation in England we find the following reference to Queen Elizabeth: "However tortuous the policy which she followed at the opening of her reign, there can be no question that in the course which she took she tested national sentiment and gauged it accurately."

This is by no means the view of Father Philip Hughes' recently published third volume on *The Reformation in England* ("True Religion Now Established," Macmillan, New York, 1954, $7.50), which treats of the Elizabethan reform or, as it is commonly called, the Elizabethan settlement. In Father Hughes' work, the Elizabethan settlement, establishing the Reformation in England, appears as "a thing devised by laymen — the queen and her ministers — behind closed doors; put through parliament in the face of much opposition; sanctioned finally by parliament — the whole body of bishops, and convocation too, voting *contra* to the end — and then introduced to the country through the agency of a very small handful of clerics . . ."

That may strike us as a bold statement which can be justified only if the facts are available to prove it. Father Hughes has the facts. Indeed, his book is replete with voluminous documentation which is only one of many reasons for saying that it is an historical work of the first magnitude.

What, for instance, can be said to show that the Elizabethan settlement did not enlist nationwide support in England? A very great deal. But suppose we note a few of the many facts that might be adduced. In the very month following her coronation in 1559, Elizabeth's ministers introduced in parliament their scheme for the "alteration of religion." It was in the form of a composite bill which would abolish the Mass, repudiate papal authority and restore the Royal Supremacy in things spiritual as well as temporal.

But in the House of Lords the bishops fought it in the name of the Catholic religion. The Archbishop of York affirmed that to depart from Rome would be "to forsake and fly

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from the unity of Christ's church." The same prelate entered the most vigorous objections to the acknowledgement of the queen's supremacy in church affairs. He held that spiritual authority meant the power of binding and loosing which our Lord had given to St. Peter and he asked pointedly if parliament was now going to turn over the keys of the Kingdom of Heaven to the queen!

The Bishop of Chester

In the same vein the Bishop of Chester declared that the Christian faith "is maintained and continued by no one thing so much as by unity;" that this unity of the Church depends on the union of all its parts with the "one High Bishop, called the pope, whose authority being taken away, the sheep, as the Scripture saith, be scattered abroad;" that as our Lord "set one Holy Ghost to rule and govern His people inwardly, so He appointed one Governor to rule and lead them outwardly:" and that this Governor was no temporal prince — neither Herod, nor Pilate, nor Tiberias, nor, by inference, Elizabeth.

The bill, as finally passed by parliament, was not acceptable to the bishops, who voted solidly against it. It did not, however, become law because, for some inexplicable reason, Elizabeth refused to sign it. It is worth noting that while this bill was before parliament, the Lower House of Convocation voted "a strong, reasoned, detailed protest against all that Elizabeth and her government had in mind, and denied utterly that any government could possess any authority to treat of or to define whatever concerns the faith, the sacraments and ecclesiastical discipline." This, said Convocation, "has hitherto belonged, and ought to belong, to the pastors of the church alone, whom the Holy Ghost has placed in the Church of God for this purpose, and not to laymen."

Later, the government returned to its task of altering the religion of the realm by introducing two separate acts which became law: one dealing with the Supremacy and the other with the abolition of the Mass. Every bishop present in Lords stood in opposition.

The Elizabethan settlement could not claim the support of those who spoke for the Church —which means that it was something *imposed* on English Christians by the government, not something *desired* by them. In an illuminating footnote, Father Hughes quotes from D'Entreves' *Medieval Political Thought* to the effect that the Elizabethan settlement "was actually devised by unscrupulous politicians to square with the needs of a ruthless policy of national autonomy." In pursuing their policy they found it necessary, of course, to de-

prive the Catholic bishops of their sees, since not one of them would swear to uphold Elizabeth's Act of Supremacy, and to replace them with Protestants who were willing to recognize the queen as Supreme Governor "in all spiritual and ecclesiastical things."

The Common People?

But what of the common people? What was their response to the reformed religion? Father Hughes introduces a great amount of evidence to prove that, for the most part, they had no enthusiasm for it. He quotes from a work written in 1561 by Nicholas Sander: ". . . it is the firm judgment of those in a position to know, that not so many as one in a hundred of the English are infected, so that the Lutherans too speak of their flock as 'small'."

In 1559, John Jewell, later Elizabeth's Protestant bishop of Salisbury, was writing to Peter Martyr of there being but one "minister of the word then in London" when the queen came to the throne. In 1562, Richard Cox, the Protestant bishop of Ely, was telling the same Peter Martyr: "We can hardly dare to expect a long continuance of the Gospel in these parts. There is an immense number of Papists." And three years after that, Richard Horne, Elizabeth's bishop of Winchester, was using "the same language." But it was Bishop Jewell who, perhaps unwittingly, tore the mask from the face of Elizabeth's reformed religion. Preaching before the queen one day, he admitted the cold coercion practiced by the government against the English. "The poor people lieth forsaken," he said, "and left as it were sheep without a guide . . . *they are commanded to change their religion,* and for lack of instruction they know not whither to turn them . . . " (Italics are Father Hughes'.)

In short, the evidence simply does not exist that can demonstrate a great, nationwide enthusiasm in England for Elizabeth's reformed religion.

An Entirely New Religion

There was, of course, much more involved in the Elizabethan settlement than the manner in which the government imposed it on the English. There was, as Father Hughes observes, "a reorganized church, over which the sovereign now functioned as supreme governor; a new conception of worship; a new set of beliefs on all the fundamental points of man's relations to God; a new morality; a whole set of new religious motives and habits."

There was the creation of those propaganda devices for the re-education of the English in the new religion, which relied so strongly for their effectiveness on the vilest sort of calumnies against the Catholic Church. For example, the *Homilies,* which were official

sermons, called the Catholic Church "the foulest and filthiest harlot that ever was seen."

There was the bitter reaction of the Puritans to Elizabeth's religion, and the misery of ordinary Englishmen as they sought to escape the fines, imprisonments, restrictions — and even execution — at the hands of the queen's commissioners, who roamed over the countryside to impose the new religion on unwilling subjects.

There was the college at Douay in the Low Countries, founded in 1568 under the presidency of the great William Allen for the education of missionaries for England; and the heroic service they performed under the most hazardous circumstances in helping English Catholics remain loyal to their faith; and the martyrdom of 120 of these Douay priests before Elizabeth's reign came to an end. There was the charge that the priests of Douay were really being trained as "apostles of treason, and that to persuade men to turn traitor was one of the missionary priest's duties in England" — a charge, incidentally, brilliantly refuted by Father Hughes. There was all this — and a lot more — and Father Hughes has included it all in his scholarly and lively volume.

'The Bones Of Elias'

The day after Cardinal Fisher's burial, his head being somewhat parboiled in hot water was pricked upon a pole and set on high upon London Bridge, among the rest of the holy Carthusians' heads that suffered death before him. This head, after it had stood up the space of fourteen days upon the Bridge, could not be perceived to waste or consume, neither for the weather, which was then very hot, neither for the parboiling in hot water, but grew daily fresher and fresher, so that in his lifetime he never looked so well. For his cheeks being beautified by a comely red, the face looked as if it had beholden the people passing by, and would have spoke to them, which many took for a miracle.

. . . Whereupon the people coming daily to see this strange sight, the passage over the Bridge was so stopped with their going and coming that almost neither cart nor horse could pass; and therefore at the end of fourteen days the executioner was commanded to throw down the head in the night-time into the river Thames, and in the place thereof was set the head of the most blessed and constant martyr, Sir Thomas More, who suffered his passion on the 6th day of July next following.—Bowden's **Mementoes.**

The Word For Preaching

John K. Daly *Always hammer an issue*

"ISSUE" is the word for good preaching. This is my conviction after listening and not listening to sermons in Catholic churches for thirty years. Whenever I didn't or couldn't attend to his remarks, the preacher usually had begun anywhere and was going nowhere. Whenever I was moved by a pulpit discourse, the preacher was working on some issue.

From his first sentence, the congregation must become sensitized to a situation or a problem which the preacher thinks important. His job is to involve the listeners at least in the recognition of the tension, even if he cannot give a complete solution. The issue ought to be interesting, either because it is acutely timely or chronically important.

For example, on Passion Sunday a preacher might begin this way: "No mistake, we will agree, was made in covering the statues this morning, but why in Passiontide should the Crucifix be covered also?" For Easter morning, an attractive sermon might have this opening sentence: "Jesus had said 'they will not believe one risen from the dead' and yet He insisted on His own Resurrection as the clinching proof of His Divinity." Wouldn't you like to hear the rest of a talk that began, "I am always confused by our Lord's rejection of His Mother"?

A good sermon obviously cannot offer a phony issue, nor can it let us down in the explication of the problem. As listeners we've got to become so involved in the issue that we pant for some solution or at least some hope of an ultimate answer.

That Passion Sunday sermon about covering crucifixes, for example, could bog down badly into a discussion of Sacramentals. The real issue is: why not give us the crucifix when we are supposed to concentrate on the Passion of Christ? A first tentative solution might be offered that an over-enthusiastic sacristan at some time got so into the swing of covering statues and pictures that he included crucifixes also. Conservatism then might be called on to explain the continuing irrational procedure.

Rejecting this solution, a preacher could expand the historical fact that the first crosses covered in Passiontide were not crucifixes but "Cruces gemmatae." My attention surely would be fixed by facts about early Christian attitudes towards the Cross. I would listen intently to a description of crosses covered with jewels and precious stones as symbols

of the Triumphant Christ reigning from the Wood. Then I would begin to understand why such a cross was covered before Easter because it would be equated with the Resurrected Saviour.

Personal Involvement

My concern, however, still is involved when the preacher goes on to tell me that the realistic crucifix was introduced by the Western Church in the sixth century. I wonder then why the covers have not been removed since that time. He has another chance to justify our current practice. This can be done by explaining the need for deep personal meditation on the Death of our Saviour. The external crucifix, he may say, is taken from us that we may realize more personally our own involvement in the Passion, both as cause and as atoning partner with Christ. My priest may symbolize this involvement by emphasizing that every time I make the Sign of the Cross, I am putting my own body on the Tree whose extremities extend to my forehead, my breast and my own shoulders.

Such useful, to me exciting and important, information leads up to a confident conclusion. No long, drawn-out, meandering, faltering conclusion is possible, if a clean issue has been considered objectively. For example, the end of the Passion sermon above must be simply this: "This morning and for the next two weeks, dramatically we have blocked out all other creatures by covering our statues and pictures. Now on the stage, there remain only myself and my Redeeming Saviour. We have a work to do together."

The secret, I insist, of good preaching is an issue. If the priest will attack a suitable problem, he cannot violate the two rules for any successful exposition—: 1) be personal 2) be specific. The issue will be one he selected personally. You know, of course, that there is not merely one obvious challenge in any Christian truth. There are hundreds of angles at which orthodoxy rides. Each preacher is free to involve us in seeing ourselves and the universe from any one of these proper angles. Even if he stands us on our heads, we won't mind so long as we are advancing toward truth and goodness, so long as his sermon has an issue.

The way of a man is not always in his own power; but it belongs to God to give and to comfort when He will, and as much as He will, and to whom He will, and as it shall please Him and no more.—**Imitation of Christ**.

The Deaf Penitent

Miss Florence A. Waters

A special technique is involved

"FATHER, I cannot hear. Will you please show me my penance?" This is what any confessor may hear at any time, in any part of the country.

Some 10 million Americans suffer varying degrees of hearing loss. Of these an estimated 500,000 enjoyed normal hearing long enough to have acquired speech in the normal manner, but now live in total, or almost total silence. These are sometimes called the "deafened," to differentiate them from the congenitally deaf who, for the most part, have learned to speak through artificial means, and who are said to number about 100,000 in the United States. These latter are often referred to as "deaf-mutes," a misnomer. The correct term is simply "the deaf." All in all, I would say that some million American Catholics are more or less handicapped in the practice of their religion by reason of deafness.

I am writing this at the suggestion of a priest who is devoting practically all his waking hours to this special field of labor, the deaf and the hard of hearing. Not long ago in discussing with this priest the spiritual needs of these many people, particularly their confession problems, he said he felt sure that many priests would like to know more about this handicap as it effects the spiritual life of the person on the other side of the screen.

In writing of deafness, perhaps I should say Catholic deafness, because this handicap presents problems peculiar to the practice of the Catholic faith. Wherever a physical infirmity interferes with a man's human relations, it interferes with the practice of his religion, because God has chosen to work through man, especially through His priest, and no Catholic can practice his religion without some communication with the priest. If we were to go a little more deeply into this consideration, giving attention to the mental and emotional effects of deafness, it would become apparent that here too is a connection between the handicap and the practice of religion. This brief article, however, cannot cover these details.

Calls For Patience

In general, deafness is a repelling, patience-trying disability that produces much misunderstanding and many embarrassing situations. In the life of the practicing Catholic it presents some of its more serious aspects in the confessional. The trouble, it seems, begins with fear, fear of the unknown, that is, an unknown confessor

—fear of causing and suffering embarrassment through failure of an uninformed confessor to accept the penitent as he is, and understand his needs—fear of failure to understand the penance or to obtain satisfying answers to simple questions. How many times have such fears been expressed to me, in letters and in person, and I wonder how many confessions are never made because of it! I am one of the many totally deafened Catholics. Having worked and studied in the field of hearing loss for many years and in several parts of the country, I have met some bleak and dreary experiences, and a few humorous ones, in the confessionals of priests who were not used to meeting this handicap. Of course, I have also met much kindness and help in the confessional.

Requires Fervor on Their Part

While the confessor's attitude toward deafness has, I believe, much to do with unhappy results, this should not carry the entire burden. Lack of spiritual training in the early life of the person born deaf, or deafened in early childhood, is a factor of no small significance. This means, in many cases, lack of n o r m a l Catholic home life through education in public residential schools for the deaf, lack of close association with devout Catholics during the formative years. Where no love of God is instilled in infancy and nurtured through childhood and youth, deafness may stand in the way of later awakening to the value of one's Catholic heritage. Inoperative ears may deprive the individual of all information on parish activities and prevent his joining Catholic organizations. Without hearing, he is deprived of sermons, music, public prayers and personal advice. How then can he feel a sense of belonging? How can he look upon the parish priest as a friend? Stepping into a darkened confessional may seem to him like stepping off the edge of a cliff. This is the person who usually goes to confession—if at all—to the specially appointed moderator of the deaf.

The deafened person who has grown up with normal, or fairly normal ears and who is well instructed, is more apt to brave the unknown. Repeated frustration, however, may drive this person away from regular reception of the Sacraments.

Means of Communication

Born deaf Catholics will, in many instances, enter confessionals where there are facilities for passing pencil and paper between confessor and penitent, and where they know that a particular confessor will understand the procedure where a confession has been written. Few of the born deaf have good voice control and so the majority prefer to use the

written form of confession. The paper is passed through a narrow slot under the screen.

The great majority of the deaf use the language of signs, at least after they have left school. In this way they are able to express themselves and understand others as easily as hearing people understand speech. Unfortunately, only a handful of American priests understand and use this language of signs. But the picture is growing brighter. A number of seminaries have introduced courses in this medium of communication. It is hoped that some day there may be a priest in every diocese whose acquaintance with the signs and the manual alphabet will enable him to help the deaf mute with their confessions, and several priests trained for this work in the larger cities where many deaf people congregate for economic and social reasons. It is easy to learn the manual alphabet and this alone would bring much consolation to these people, and assure them of the interest of the Church in their needs.

The severely or totally deafened whose disability was acquired in later youth or in adult life, may or may not have good voice control. These, as a rule, have no knowledge of the signs. They speak their confessions and ask that the penance be indicated on the fingers of the confessor, or written on the pad provided by the penitent—if there is a means of passing the pad back and forth. I have heard that a priest is not obliged to write in the confessional, and I can understand any reluctance to do so. But where there is real need of a few words of advice, or an answer to a somewhat involved question that could be understood in no other way, would not a few written words be permissible? On the answer depends e q u a l spiritual opportunity with those who enjoy five normal senses.

Turn on the Light!

The need of the deafened in the confessional has much to do with light on the confessor's side. Enough light to see the fingers that indicate Our Fathers and Hail Marys, enough to see the confessor's face, should he say a few words that might be read on his lips, or see a nod or shake of his head in reply to some simple questions such as, "Are we allowed to eat meat tomorrow?" Also to see the confessor's gesture of warning, should the voice be too loud. The confessor himself would need a light should he resort to writing.

This reminds me of having been told by a priest that some people resent a light in the confessional. These evidently need no light. Perhaps that modern marvel, the electronic hearing aid, solves their problem. I am speaking now for those who

have little or no serviceable hearing and who, without a light, are both deaf and blind!

Some of these problems are solved by rectory and sacristy confessionals, especially if they are sound-proof. But even here there must be some understanding on both sides if mental contact between confessor and penitent is to be reached — a true willingness to help on the part of the confessor, and ready cooperation on the part of the penitent. It is the variables that confuse the uninformed confessor. The hard of hearing may need only clear enunciation and, perhaps, a little repetition. The deaf may or may not have intelligible speech. The deafened may or may not have satisfactory lipreading ability. Where a confession is spoken in a fairly normal voice, the confessor cannot grasp the degree of handicap, and so may be at a loss as to the proper procedure. But the victim knows his burden well and will usually ask for what he needs. Friendliness and cooperation will set his mind at rest.

It would appear from all this that the only spiritual problems created by deafness turn up in the confessional. But here the average priest meets but a small part of those million souls, the hardier ones who are willing to walk through fire to reach God. What of those who rarely or never go near a priest?

This leads to a much wider field of discussion. The spiritual status of the Catholic deaf in the United States shows appalling loss. Children in State schools for the deaf receive religious instruction one hour weekly — if at all — and often from persons full of zeal but untrained for this special type of teaching. No wonder we meet Catholic deaf adults in whom the most rudimentary knowledge of their faith is lacking! No wonder so many have long since lost touch with the Church! The apostolate for the deaf in the United States is a large mission field.

An Appalling Loss

We need priests, especially in the more populous areas, who truly know the meaning of deafness in all its ramifications and implications — priests who have some acquaintance with the various areas of research and training: educational, social, psychological, economic and spiritual—priests who are masters of the language of signs and wide awake to the value of lipreading, its possibilities and its limitations, who know how, when and where each method of communication will best serve.

We need priests everywhere who are ready and willing to accept us as we are, deafness and all, for the few moments at a time that we are with them —more of these priests, that is. There are many right now.

Holy Week — Now That It Is Over

Walter J. Schmitz, S.S.

America's Reaction

"THE pastors with whom I have spoken were happy when Easter Monday arrived." Thus wrote a prominent pastor to this writer. Curiously enough, we ask ourselves, why were they happy? Was it because the dreaded effort of change caused by the Sacred Congregation's decision of November 16, 1955 was over, or because perhaps they realized more fully than ever before the true Easter joy, or was there genuine happiness because their good parishioners had come away better satisfied because of a more intimate participation in the Holy Week liturgy?

Undoubtedly many have wondered just what was the general reaction to the changes effected by the new Holy Week Ordo. One thing is certain. The response of the clergy and laity of this country was most enthusiastic and the large number of the faithful receiving Holy Communion on the last three days of Holy Week was most gratifying. Our Catholic papers recently reported that the five convents supplying hosts for the Boston area distributed one half million more this year during Holy Week than in 1955. Based on these figures it has been estimated that for the United States alone 10,000,000 more people received Holy Communion this Holy Week over last year.

The Catholic Review (Baltimore) invited comments from its readers on the Holy Week services. Some of these are worthy of attention:

"The greatest factor was the new time schedule. I have been to the services for years and, as the Holy Father said, it was in a nearly empty church. Several men where I work went for the first time to Holy Week Services. When you are on duty at 7 a.m., how could you have gone?"

It read like a litany of praise except for the following which may have been a comment others could have levied against some of our fellow-priests:

"Further disappointment was expressed by those parishioners who found that the ceremonies were not carried out in their parish according to the directions printed in their Holy Week missals . . . I personally was keenly disappointed that the adoration of the Cross on Good Friday, specifically prescribed in the rubrics for the people before Communion, was eliminated except for the clergy and acolytes in the sanctuary . . . On (Palm Sunday) Second Passion Sunday there was no participation by the people in the procession nor were the palms distributed till

after the procession . . . The difficulties should be solved with a loyalty to the mind of the Holy Father to whom we owe this truly great gift." We priests might well keep in mind this last comment.

And now that the first year of the new ceremonies of Holy Week is over we see where we can improve and where major or minor adjustments must and can be made for greater lay participation. Now, not next Palm Sunday, is the time to make these notations, while the ceremonies are still fresh in our minds. Priests generally will agree that the Palm Sunday services were most edifying and that the people enjoyed joining in the procession of the Palms. The pastor of a very large parish in the Eastern part of these United States reported that at a reasonably early hour he had the blessing of the Palms and that his church was filled to overflowing. He had the procession moved outside and around the church so the entire congregation participated. It is our opinion that this service can be so arranged that more and more of the faithful can join in the procession. Palms can be given to the faithful as they enter the church and in that way less time will be consumed after the Palms have been blessed for their actual distribution.

Record Sale of Missals

The number of sales reported for Holy Week booklets to the faithful is concrete evidence that the laity is most anxious to participate and to have a deeper understanding of what is actually taking place. In a survey made it was noted that nearly every adult in the unprecedented crowds who followed the liturgy of Holy Week used a Holy Week missal with all the prayers and hymns in English or a Latin-English version.

Holy Thursday presented no great problem, for the carrying out of the liturgical prescriptions was not too different from previous years. The one great stumbling block on this day was the answer to the question, "Just how will we take care of all our parishioners who wish to receive Holy Communion?" Some of the Bishops were forewarned and foreseeing the problem petitioned Rome for an indult to have a morning Mass so that the faithful unable to attend the Masses scheduled for the hours between five and eight in the evening could receive Holy Communion. The story was very much the same in the East and the West, the North and the South. "At Cleveland's Cathedral of St. John the Evangelist, a downtown parish, crowds were so large at the low Masses on Holy Thursday and at the Good Friday service that those standing in the aisles had to leave the church after receiving Holy Communion, to enable those sitting in the pews to ap-

proach the altar." What was true of Cleveland, I am sure, can be reported for almost every section of the country, and, I hope, of the Christian world.

Some priests encountered a difficulty with the large number of hosts to be consecrated. This problem can be solved by using empty chalices for the hosts to be consumed on Holy Thursday and ciboria for the Sacred Particles that are to be reserved for Good Friday.

It has also been reported that in some churches Holy Thursday there was a short homily or instruction given on the Eucharist. It concluded with the priest and congregation reciting together an act of reparation or a pledge of loyalty to the Blessed Sacrament. We heartily subscribe to this because it brings the laity closer to the actual ceremony, making them feel that they are part of it. This is evident with the renewal of the Baptismal Promises at the Vigil Service.

The 'Mandatum'

Parishes that included that "mandatum" or washing of the feet ceremony on Holy Thursday reported that this ceremony met with the greatest reverence of the people. We read with interest the account of this ceremony in St. Monica's Cathedral, Cincinnati. "At the traditional 'mandatum' —washing of the feet of twelve men— ceremony of Holy Thursday evening, Monsignor K u e n l e performed the ceremony and gave each of the twelve men a silver coin. Everyone, especially the twelve men, found the service 'most edifying'."

The reports of Good Friday were similar to those of Palm Sunday and Holy Thursday. Crowds and more crowds! We didn't know how to handle them and where to put everyone. I recall receiving a post card from a lay friend which read, "Our new parish church is very large, seats about 1,200 people. On Sunday we have 14 Masses. How do you expect all of us to get in for *only one* service on Good Friday?" Monsignor Hoffman, pastor of St. Francis Xavier parish in Dyersville a small Iowa town, stated that in his church there were about 2,000 people present, including the overflow c r o w d outside the church. Another priest stated that it took three priests twenty-five minutes to distribute Holy Communion.

All were in agreement that the Good Friday liturgical service is very impressive. The one g e n e r a l complaint was the adoration of the cross took too long. May we offer a possible solution for future years. Arrange three crosses at the communion railing, at the center and at either end for the adoration of the faithful in the front half of the church. About midway down the church empty one pew from wall to wall and at each side aisle have two altar boys with large crosses.

With well instructed ushers, the faithful could proceed down the side aisle and return to their places using the vacated row for their return passage. By following such a method the time consumed for the adoration of the cross would be cut down considerably.

The Time of Services

One of the difficulties that confronted Bishops and priests was the hour prescribed in the decree of November 16, 1955; that the liturgical service on Good Friday take place around three and no later than six o'clock in the afternoon. Some few dioceses had an indult to conduct the ceremony at a convenient time between twelve and three in the afternoon. However, in spite of the apparent inconvenience and fear of the lack of attendance that was anticipated by some of the clergy, the contrary was true and the results most gratifying. In fact in some cities there were rumors to the effect that business people would not be opposed to the closing of stores and offices at four o'clock since with the twelve to three closing many of the personnel never returned to their places of business. Likewise, it is felt in some circles that our Protestant brethren will be most happy to go along with the regulations of the New Ordo if we impress sufficiently upon them that we are commemorating these events in the life of Christ at the express time and hour when they actually occurred.

The attendance at Vigil Service on Saturday was perhaps the most poorly attended. However, we must bear in mind that in the last five years the Vigil Service took place in many dioceses only at certain specified parishes. This year it took place at every parish and quite naturally the crowd at these few select churches would drop off. In one cathedral parish of the midwest the pastor declared, "680 attended the Easter Vigil compared to the usual 150 in attendance when the blessings and Mass were held on Holy Saturday morning." This same statement, we dare say, could be made by most pastors.

In our large cities, the pastors of suburban parishes reported excellent attendance. The faithful are tremendously impressed with the Saturday night service and their participation in it. Carrying of the candles in the entrance procession and again during the singing of the Exultet made them feel part and parcel of this great ceremony. With jubilant heart they made the various responses and finally the renewal of the baptismal promises. May the Sacred Congregation of Rites soon see fit to permit the laity a greater participation in this most important vigil, the Church's greatest, by allowing the Litany of the Saints to be recited in the vernacular as well as the chanting of the prophecies. We might

add in this connection how much more meaningful it would be for the laity if on Good Friday the recitation of the Pater Noster would be permitted in the vernacular. And with all this, no great harm could come of it, because the Holy Sacrifice of the Mass is not being altered or affected.

In Hartford

We call to your kind attention the words of Hartford's *Catholic Transcript* for April 5, "Participate they did, whereever the mind and the will of the Church were allowed to obtain. They came in vast numbers, despite weather sometimes adverse. They eagerly entered upon every part assigned to them. They were profoundly awed and moved as the solemnities unfolded in their midst. Afterward they spoke of the entire experience with enthusiasm. It struck home to their souls.

"Thus, the wisdom of the restored ordo has been vindicated even on a first, occasionally shaky trial."

To such an appreciation we must all subscribe if we would be honest with ourselves. From all reports we feel that it is remarkable that the Holy Week services went as smoothly as they did. Both our priests and laity are to be congratulated on their tremendous enthusiasm and response to this appeal of our Holy Father. Our clergy entered deeply into the liturgical spirit and were quick to demonstrate their leadership by bringing this great message to their flock, using all the means possible. While these ceremonies are still fresh in the minds of priests they should make various suggestions to the proper authorities for the smoother carrying out of these symbolic commemorations. We can best express our priestly sentiments and appreciation in the words of Monsignor Solleder, editor of the Buffalo diocesan paper: "We feel that 1956 will be a year never to be forgotten. Never in all my life have I seen such huge throngs of people attending church and so great a number of them receiving Holy Communion."

Reward of Honesty

Pope Leo XII, on a visit to the jail of the Papal States in 1825, insisted on questioning each of the prisoners as to how he had come to be there. Almost every man protested his innocence. Only one humbly admitted that he was a forger and a thief.

Turning to the prison superintendent, Pope Leo said sternly: "Release this rascal at once. I do not wish that his presence should corrupt all these noble gentlemen here!" **—Garda Review.**

code and cult

Joseph F. Marbach, J.C.D.

ONE of my parishioners who spends most of his time traveling asked me about his obligation concerning the holydays of obligation in the various countries where he happens to be at any particular time. Would you kindly give me some points of law which I could pass on to the man?

Canon 1247 enumerates the universal holydays of obligation—besides the six holydays of obligation observed in this country, there are four others mentioned in this canon: Epiphany, Corpus Christi, Saint Joseph, Saint Peter and Saint Paul.

Before the Code of Canon Law became effective on May 19, 1918, there was a great variation of the observance of Feastdays. Father Guiniven in his Dissertation "The Precept of Hearing Mass," (Catholic University, 1942), p. 48, gives a summary of what happened in the United States concerning this matter:

"The Fathers of the II Plenary Council of Baltimore (1866) lamented the fact that there was no uniformity among the dioceses of the United States with regard to the number of Feastdays of precept. Some localities observed seven or eight; others observed only four. However, they allowed the discrepancies to continue, determining that the Feastdays of precept as they existed in the different provinces should be retained. The Patronal Feast of Our Lady of the Immaculate Conception alone they prescribed to be observed as a Feastday of precept in every province. The prescription concerning the Feast of the Immaculate Conception was approved two years later by the Sacred Congregation of the Propagation of the Faith.

"The III Plenary Council of Baltimore (1884), wishing to establish uniformity among the various provinces and dioceses in the United States, saw fit to send a petition to the Holy See requesting that six days be retained throughout the country as days of precept, and that the rest be suppressed as far as the obligation to attend Mass was concerned. The six days selected to be retained were: the Immaculate Conception of the Blessed Virgin Mary; Christmas; the Circumcision; the Ascension; the Assumption and the Feast of All Saints. The petition was granted in a response from the Holy See the following year, so that uniformity was once more established throughout the entire United States. (S. C. de Prop. Fide, resp. 31 dec. 1885)."

The third paragraph of this same Canon 1247 states: "Sicubi aliquod festum ex enumeratis legitime sit abolitum vel translatum, nihil inconsulta

Sede Apostolica innovetur." Thus until the Holy See should act to reverse the above mentioned response of 1885, the four suppressed holydays of obligation do not bind the Catholics of this country. The same principle applies in any country wherein there was particular legislation approved by the Holy See.

The Principles

As Archbishop Cicognani wrote: "The legislator wills that we adhere to the new law in so far as holydays additional to it are concerned, but not conversely; i.e., the reduction of holydays made in any locality prior to the Code still obtains. For example, the holydays of obligation in the United States were reduced, at the request of the Fathers of the Third Plenary Council of Baltimore, to six days . . . while only eight are kept in England, according to the Third Westminster Council. But it should be carefully noted that this local legislation is not at variance with the Code, since the same Canon 1247 §3 enacts that if any of the above-mentioned feasts have been legitimately abolished or transferred in some country, no change may be made without consulting the Holy See."—*Canon Law* (Dolphin, Philadelphia, 1935), pp. 510-511.

Sabetti-Barrett, in their 1916 *Compendium Theologiae Moralis,* pp. 293-295, give a summary of the universal legislation of the church relative to holydays of obligation. They cite particularly the Constitution of Pope Urban VIII of Sept. 13, 1642, "Universa," wherein he suppressed many feasts kept in various parts of the world and issued by formal decree a list of about 40 days which were to be observed. (We may say that his list remains to the present in the list of 26 suppressed feast days for the *Missa pro Populo* in our present legislation.) To this long list, Pope Clement XI in 1708 added the Feast of the Immaculate Conception. Pope Pius X in 1911 decreed that only eight were to be observed—omitting (we are looking backwards now) Corpus Christi and St. Joseph from the list for the universal church in the Code in Canon 1247; he anticipated Canon 1247 §3 by decreeing, in 1911, "Sicubi aliquod festum ex enumeratis legitime sit abolitum vel translatum, nihil inconsulta Sede Apostolica innovetur. Si qua vero in natione vel regione aliquod ex abrogatis festis Episcopi conservandum censensuerunt, Sanctae Sedi rem deferant." Thus he is telling the bishops of the world that they can't be "holier than the Pope" and they can't order any other feasts to be observed *perpetually* in their country unless they obtain the approval of the Holy See—his words of 1911 are the same as we find in the Code.

Obligations When Traveling

Canon 14 §1, n.3 states that travelers "At legibus generali-

bus tenentur, etiamsi hae suo in territorio non vigeant, minime vero si in loco in quo versantur non obligent." Thus the obligation is imposed upon a traveling Catholic to make inquiries of a priest in any particular country where he may be staying as to which universal holydays of obligation are observed.

To repeat this rule of Canon 14, a traveler is obliged to observe all of the universal holydays of obligation which are in effect in the country where he is staying—even though back home that particular day is not a holyday of obligation. Travelers, merchant marine, airline crews, etc., are all bound to observe whichever of these ten days of precept are in effect in a particular country where they are. For American Catholic servicemen and their dependents all over the world, an Indult from the Holy See has been secured as the best solution, obliging them to only the six kept in our country.

Informal sources give the following "line-up" for the holydays in foreign countries. In Spain: all ten are in effect; the Spaniards in Spain are also held to July 25th, the Feast of St. James, their national feastday. In Japan: Christmas, Ascension, Assumption, All Saints. In Korea: Christmas, Ascension, St. Joseph, Assumption, All Saints, Immaculate Conception. In Bermuda: same as in U. S. A. In Panama: all ten. In the Philippines: all ten.

Father Guiniven (page 65) makes the following comments about the Legislation for Canada: "In passing, it may be remarked that Canada, through the Provincial Council of Quebec, asked for an arrangement of Feastdays similar to that of the United States. The Sacred Congregation granted their petition, but commanded them to retain the Feast of the Epiphany and to omit the Feast of the Assumption. Hence, the status of Feastday legislation in Canada today is the same as that of the United States with the exception just noted."

In France

In France: Christmas, Ascension, Assumption, All Saints. We might digress to make a comment on this. The *Acta Apostolicae Sedis,* X (1918), 170, in the reply of the Code Commission on Feb. 17, 1918, indicates that the following universal days of precept are not binding in France: Circumcision, Epiphany, Immaculate Conception, Saints Peter and Paul. However, we have to recall the above mentioned decree of Pope Pius X in 1911 "Supremi Disciplinae" whereby he abrogated the two universal feasts of Corpus Christi and St. Joseph. Apparently the French do not hold the view that this was reversed by the Code in Canon 1247. Canon 1247 reversed all *universal* legislation about the holydays; it did not

reverse any *particular* legislation. Perhaps the French consider that the particular legislation in this matter approved by the Holy See for France after the French revolution is still in effect.

In the second volume of his *Digest,* Fr. Bouscaren gives us this information (p. 358): "Days of Obligation in British India. The Sacred Congregation of Propaganda, by letter of 28 Feb., 1921, established for all the dioceses under British rule in India, the following exclusive list of days of obligation, besides Sundays: Christmas, the Ascension, Corpus Christi, the Assumption. 'The above-mentioned feasts alone, besides the Sundays, shall be of obligation in those territories of India, but for Verapoly and Quilon, the obligation remains of conforming in this matter to the provisions of the Code.' S. C. Prop. Fid., 28, 1921 (*Sylloge,* n. 87."

Other Countries

In Puerto Rico: the six kept in the U.S.A., plus the Epiphany. In Turkey: all ten. In French Morocco, North Africa: same four as France. In Guam and Alaska: same as the U.S.A. In Ireland: nine are observed; St. Joseph's Day is omitted from the universal ten; in Ireland of course St. Patrick's Day is a Holyday of Obligation.

In Hawaii: even before the "annexation" to the U.S.A., Hawaii kept the same six as in the U.S.A. In England: Circumcision, Epiphany, Ascension Thursday, Corpus Christi, SS. Peter and Paul, Assumption, All Saints, Christmas. In Scotland: all ten; likewise all ten are of precept in Italy and Germany.

This answer has been much longer than was anticipated but the survey of the problem emphasizes on the one hand the diversity of the situation all over the world, and on the other hand the legal obligation of a traveler to attend Mass on any one of the ten universal holydays that might be in effect in a particular country where he is.

Recollections of Archbishop Ullathorne

Archbishop Ullathorne "never pronounced his aitches and on one occasion is said to have remarked to a nervous deacon who was fumbling with his mitre: 'Not on that 'ead, on this 'ead, fat 'ead,' and to a much more august personage with whom he was disputing: I 'ad a mitre on my 'ead when you were still a 'eretic.' Devoted as he always was to nuns, he strongly deprecated the pretensions of a Lado Abbess who carried a crozier. 'Crozier!' said he contemptuously, 'walking stick I call it!' "—Joseph W. Dunne in The Furrow.

BOOK REVIEWS

Interritual Canon Law Problems

by

Rev. Victor J. Pospishil, J.C.D., Sc. Eccl. Orient. L.,

St. Basil's Church, Chesapeake City, Md. pp. 248. $5.00

FR. Pospishil has written an excellent book. Even though we do not agree personally with every sentence, we still sincerely congratulate him on this book.

We were glad to see his opinion that a convert from "Orthodoxy" can choose his Rite on entering the Church (pp. 39, 69), presuming of course that the priest who is instructing the convert explains to him the dignity and beauty of the Eastern Rites. We praise particularly also his analysis of the jurisdiction of the Military Vicar over Eastern Catholics in the armed forces (p. 33). We are glad to see him insist that if an Eastern Rite pastor is not available, the Latin Rite pastor of the place has complete jurisdiction to perform the marriage of Eastern Catholics (pp. 141-145).

Points of personal disagreement are: 1) his view on the dispensing power of Latin Ordinaries (p. 24); 2) his apparent omission of the phrase "in Churches of the Byzantine Rite" when he states that priest members of the Catholic Near East Welfare Association may offer Mass on the antimensium (p. 76); 3) his line-up of "Privilege of the Faith" cases (p. 93).

We must hasten to repeat that such points of personal disagreement do not lessen our admiration for his book, which should be studied at every Chancery. I believe it should also be required reading for seminarians of those dioceses (especially in Pennsylvania and in New York) where as priests they will meet various interritual problems as they care for the Eastern Catholics in their parishes.

In his introduction, Fr. Pospishil in his modest fashion asks for suggestions. I would suggest that he change the title of his book, perhaps simply to "Eastern Rite Catholics"—as the present title may scare away some readers. He has written quietly about a difficult subject, difficult because of the nature of the subject itself—one Church with so many Rites. Uniformity in some main points of law is desired but "uniformity" is not too desirable a word, when we think of the many Rites of the Church—historical charges of "Latinizing" come to mind. It may be a poor comparison, but we recall the thought of the new Holy Week Liturgy to have the "pure liturgy" while retaining various national customs. One Faith, One Lord, one Baptism—yet by no means one simple Canon Law!—J. F. Marbach, New York.

The True Religion

by Msgr. G. Van Noort, translated and revised by John J. Castelot, S.S. and William R. Murphy, S.S.

Newman Press, Westminster, Maryland, 1955; 324 pp.; $6.00.

THE publication of this first volume of a proposed ten-volume series in fundamental and dogmatic theology is a real event on several counts. First of all, it marks the beginning of a translation into English for the first time (and also an up-to-date revision) of a work that in Latin is a standard classic of uniform excellence and a long-time favorite of many: Msgr. G. Van Noort's dogmatic tracts.

Secondly, this series will serve to open the fascinating door of theology to many to whom Latin formerly barred it. Laymen, religious nuns and brothers, and even priests and seminarians whose Latin mastery has perhaps left much to be desired, will find in the series a thorough and complete course of theology. For those sincerely interested in the movement of a "theology for the layman" that is to be more than a mere religion course, although ten large volumes may present a formidable and even frightening prospect, only such a series as this will do the job adequately.

As far as this reviewer is aware, there is nothing now in English to compare with this present translation. The Pohle-Preuss series is the nearest thing to it and that series is out of print and has long been badly in need of revision, especially in its speculative parts. *The Teaching of the Catholic Church,* for all its excellence, is only a series of very good essays on dogmatic tracts. The new theology series being published by Fides Press under the editorship of Father Henry, O.P. is smaller and more popular in scope than the Van Noort series but seems a bit too French-minded in its approach and in its matter and form for American tastes and theological backgrounds.

In the present volume, Fathers Castelot and Murphy have incorporated numerous attractive features. The translation itself is most readable and the revision includes the very latest of theological developments. Their many references to current periodical literature in French, German, and English, for example, is exceptionally well done and helpful. A special effort will be made throughout the series to use Scripture more profitably, more forcefully, and more in keeping with the most recent exegetical developments. With the wealth of experience that teaching Scripture and Theology has brought them both, the translators have done seemingly everything they can think of to make their text useful to the teacher and helpful to the student. Preliminary outlines of each section, adequate and well placed footnotes, introductory and explanatory chapters, and bibliography, plus the make-up and content of the text itself are gems of pedagogical techniques.

The True Religion includes a well analyzed introduction to theology and covers the first half of fundamental: the necessity of *re-*

ligion, revealed religion, and the *Christian* revealed religion brought by Christ. The series will follow the standard and required division of tracts proper to a three or four-year course in theology. If the excellence of this first volume is maintained throughout, the series should be well worth owning not only by college, seminary and community libraries, but by the individual lover and seeker of theology as well. The rather stiff price for volume one, in lieu of nine more to come, may not be so much of a deterrent, if one signs up for the whole series now and figures the total cost out over the years that will pass before the set is complete. In any event, Fathers Castelot and Murphy have made a fine beginning on a worthwhile and much needed task; and the availability of such a complete text for the first time in English should do much in this country to help theology take and keep its rightful place as the Queen of the sciences. — John H. Thirlkel, S.S., S.T.D., Kenmore, Washington.

The Origin Of Political Authority

by Gabriel Bowe, O.P.

Clonmore & Reynols, Ltd., Dublin, 1955, pp. 102

THIS book is apparently a summary of Father Bowe's lectoral dissertation at the Angelicum in

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1952. It falls into the general category of Catholic political philosophy. Specifically, it considers the manner in which political authority derives from God and men. The fact that such authority derives from God is made abundantly evident from New Testament quotations; that it also derives from man is an historical fact. He concludes that political authority comes ultimately from God but is invested in a government by the consent of men, yet the form of government, democratic or autocratic, is in no way determined by God or nature.

The author's first two sources are the New Testament and the Popes from Boniface VIII to Leo XIII. They serve to establish with authority that God is the source of political authority. He then proceeds in the reverse order to discuss the problem of the manner in which political authority is exercised and concretized: Cajetan, Vittorie, Soto, Bellarmine, Suarez, Billot, and finally, St. Thomas Aquinas. By blending the interpretations of the interpreters the author ends up with a fairly clear statement of traditional scholastic opinion, that political authority in the abstract comes from God, in the concrete from the members of political society.

The present reviewer hesitates to criticize anything written under the direction of one Most Rev. Fr. Michael Browne, and for obvious reasons. Let it be said that anyone interested in Catholic political theory should buy this book; it is worth having on the shelf. It is a good dissertation, and in its revision is readable.

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reader will be disappointed to discover *Unam Sanctam* of Boniface VIII and *Libertas* of Leo XIII cited with no attention paid to the difficulties modern non-Catholic scholars find in them regarding such things as the doctrine of the two swords (Denz. 469), and the knotty problem of civil authority and individual liberty in religious matters (Denz. 1931—1936). Some Thomists might well prefer the distinction that says political society and authority comes *inchoatively* from the author of nature, and *perfectively* from human consent, as being more germane to Thomistic terminology. Unfortunately, a recapitulation of Thomistic commentators does not always clarify the mind of St. Thomas.
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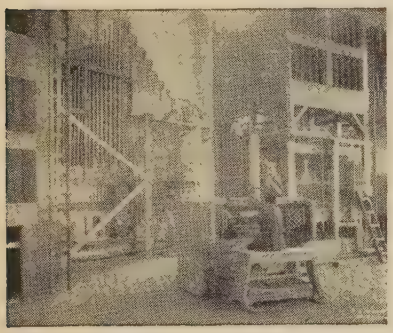
has his own proper place in the Church and its life, and of divine right and ordinance.

The whole argument of the book is based, of course, on the doctrine of the Mystical Body which it seeks to apply to the layman's conditions rather more completely and directly than it usually is applied, even in professional theological thought. The thesis, one may say, is stated in one sentence: "The Church is a life, the life of its members united in the Church; and that life is lived by us, the members of the Mystical Body."

The author claims for the layman a share in the function of Christ as Priest, and as Prophet, and as King. He sums up the whole book in its very last paragraph, which might well have been printed as the first one too, this way: "We, the lay people of His mystical body, share His priesthood in our sacrifices, sufferings, choices; we share His teaching authority by witnessing by our actions, our speech, our thoughts to the way He told us to live in love of God and our neighbors; we share His kingship by trying to be other Christs in carrying out His plan to achieve the kingdom whose triumph He will proclaim on the Last Day."

Some of the argument will at times seem a trifle strained, far



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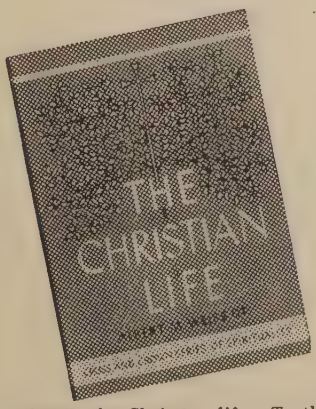
fetched; the reader is apt to wonder now and then about the entire orthodoxy of the assertion of the layman's function. The book does have the proper imprimatur and close attentive reading of the thought-packed text does not reveal any deviation from sound doctrine, startling as some of it will appear to lots of readers. But even so, there is one instance in which the author appears to recognize only two divine vocations, marriage and religion. He says that for the person not called to religion, marriage is the normal vocation, which can be true only if he equates *normal* with *usual*. Marriage is the divine vocation for most people, truly enough; but dedicated singlehood outside a religious community is just as real a vocation, and it is not wise to slight it.

There is perhaps the salient criticism to be made of the book, on the score of discretion. It is quite right and proper to speak of the priesthood of the laity, but it takes careful qualification; and the hasty reader at least is apt to miss the qualifications. That misleads; and so the discussion may become dangerous.

But there is plenty here to make any reader, especially the clerical reader, think long and hard about a phase of Catholic life that is of growing importance to millions. The Catholic layman, of divine right, has a greater share in the life of the Church than he has himself realized. He is required to live the Christ-life and save his



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Book Reviews

soul doing it, and he must do it through the sanctification of his daily life and duty. That is, he must live the Christ-life in and through his everyday preoccupations, and not just in spite of them. He is, and should know that he is, as much a member of the Mystical Body as pope or bishop. Priests especially should welcome anything, like this book, that will tend to lift the layman and his life and thought in the Church out of the excessive passivity in which he has too long been frozen. — F. J. Mueller, Blairsville, Pa.

Currente Calamo

Continued from page 387

medically okayed, might for that reason alone be tempted to patronize it. It is noteworthy that venereal disease in this command area was a disease of the young soldier inexperienced and away from home. The mean age of the infected soldier was 21.5; only two of the group were married; only one had had the disease before.

Concerning the third argument, the exclusion of gangsterism, Dr. Lentino was frankly inconclusive. Still it has been stated openly by the police that a large portion of houses in Italy is controlled "by a well-known deported gangster."

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Correspondence

Latin . . . ?

IT is sometimes imagined that the Catholic Church is forever committed to the Latin language. This is not true, has never been true. The Church as such, Eastern and Western, has no language limitation. It worships in many tongues. Of the five ancient Patriarchates only one, the Western, has a language requirement. If only one language were lawful, it should have been Greek, the language of the New Testament. And (to get technical about it) the rule of Latin in the liturgy does not come from the Pope as Vicar of Christ, but from the Pope in his capacity of Patriarch of the West.

Then there is the theory that Latin is used because it is a dead, and so, unchanging language. This is not so. Latin was not a dead language when it was picked for the liturgy. It changed noticeably between the patristic age and medieval times. Anyone can prove this to himself by comparing the Latin of Augustine with that of Thomas Aquinas.

Men of the past knew none of our modern "reasons" for Latin. These "reasons" were invented to justify a "status quo," and like all such justifications are highly factitious.

The Western rite's attachment to Latin is not at all a primitive feature of the Church in Rome, but dates only from the fifth or sixth century. It is a historical accident, arising from the papacy, terrified by the fear of chaos, assuming the task of preserving what it could of the Roman Empire and culture. St. Benedict and St. Gregory the Great, perhaps the key men of our culture, were, significantly, aristocrats who viewed the civil decline of Rome and Roman "virtus" as almost the worst of catastrophes. Their aim, definitely, was to preserve the

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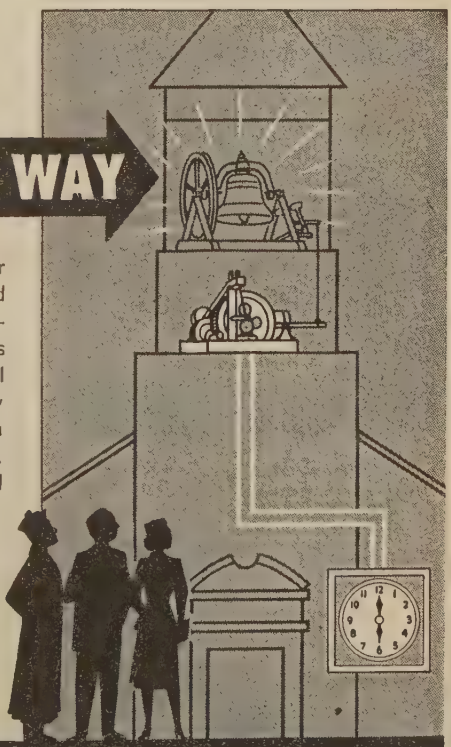

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Roman culture as well as the Christian religion. One church, one law, one language, one empire seemed very logical.

So it was that the Latin rite became committed to cultural and legal uniformity as well as religious unity, and at all costs. All newly converted nations were perforce fitted into the Roman cultural framework as well as the Christian faith. Diversity was not tolerated. It was because of this delusion, for instance, that the Normans were incited by the Popes against Anglo-Saxon England, and later against Ireland, with excommunication for resisters. Both countries were developing individual cultures of their own. It was, sad to say, only with the Reformation that our vernacular cultures were free to develop. Up to that time unity and uniformity were badly confused.

It was, then, because of this confusion that the Latin language became such a source of oppression in the Middle Ages. The vernaculars were systematically degraded into the "vulgar tongues" of the lower orders. The aristocrats and higher clergy spoke only Latin. SS. Cyril and Methodius (who were Orientals and not Latins) were accused of heresy by Churchmen of the imperial party on the score of language alone. They had translated the liturgy into a "vulgar tongue."

Beyond Catholic Influence

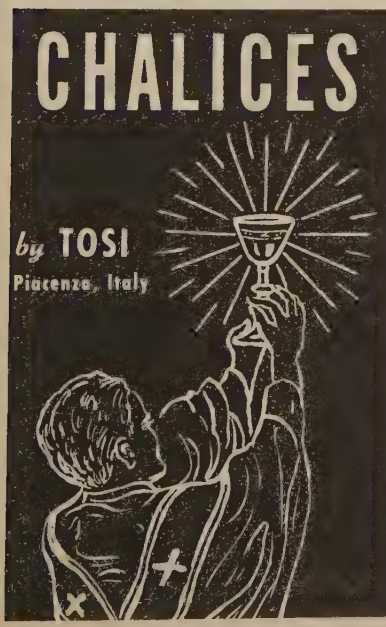
It is a great tragedy of our time that the vernacular cultures grew mostly outside Catholic influence. The Reformation had a powerful weapon against the Church in national feelings which had been denied proper expression. Martin

Luther, a master of strong and effective German, put this weapon to good use. Wycliffe and Huss also come to mind. It is a fact even today that Protestantism is not so much a Christian heresy as it is a schism in the Latin rite.

Well, the Roman Empire is dead at long last. The many revivals of it under Charlemagne, the Hohenstaufens, Napoleon, Mussolini, and Hitler show what a hold it had on the mind of Western man. The death of the Empire has not taken the Church down to the grave with it. The Church no longer has a civil mission. Latin is dead, though as an official language it is still of use. As a ritual language, it should have been allowed to pass away a thousand years ago. It is a wall between men of today and the Christian Faith. It is a serious obstacle to missionary activity. The magnitude of the impediment that it interposes to conversions among English and German speaking peoples surely cannot be appreciated in Rome.

The Church can no longer be committed to uniformity of culture, only to the unity of faith. Cultural diversity is emphatically the right of all men, even of barbarians. All men have the right and privilege of developing institutions that reflect their proper history and attainments. The leadership of the Church would inspire their efforts.

It is not language and ritual uniformity that is the tradition of the Catholic Church, but on the contrary, language and ritual diversity. This can easily be proved by a look at the custom of the city



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of Rome itself in the days before Gregory the Great. There, rite and language seem to have changed in ways that baffle students even today. The choice of language apparently was decided in each individual parish or congregation. It has even been said that Rome had no rite of its own in early times, but that the rites of the whole world were celebrated there in many languages. The only invariable rule was that the liturgy was performed in the language of the people.

I don't think that anyone will deny that those were the days of the greatest true expression of the Church. And if widespread loss of faith and persecution are any criteria, the world has come full round and we are in another apostolic age. We can and must do everything over again.

I do not think it is rash to say that we can look for a new growth in this new apostolic age. We may rightly expect soon to see the full Catholic rites in the many languages of the world, that is, when we go back beyond the prejudices of the Middle Ages and beyond fears of the Dark Ages to the earliest (and most authentic) custom of the Church.

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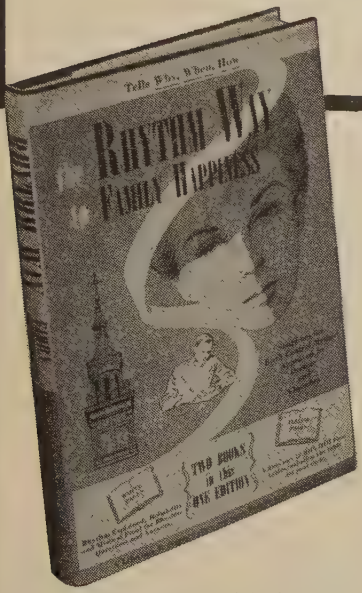

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especially the liturgy of the Mass, it is interesting to note the practice that has existed in Korea, ever since the Mass prayers were translated into the Korean language. Be it noted that in the beginning, many of the faithful, including nearly all of the women, were illiterate. A prayer-reader appointed by the priest, reads aloud the prayers of the Mass, keeping pace with the celebrant. Those prayers that the people know by heart, such as the Confiteor, Gloria, Credo, Pater Noster, they say out loud in unison. There is a real sense of corporate union here, of active participation by the congregation in the action of the Mass. In fact, it has often seemed to me that Korean congregations, including catechumens, neophytes and a host of illiterates, participate more closely in the action of the Mass than most of their co-religionists in other parts of the world, though these latter have the advantages of a better education and a longer period in the household of the Faith. The difference being lack of the use of the vernacular in some practical way. Note that the Korean system (I believe that the same system is used in China and Japan, and perhaps throughout the whole of the Far East), differs from the dialogue Mass, in that the celebrant does not wait upon the congregation; it is the function of the prayer-reader to read in a sufficiently loud, clear and intelligible manner, keeping pace always with the celebrant.

If the Mass itself were said in the vernacular, an objection arises

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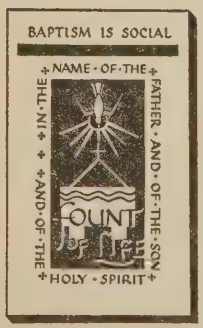

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on the part of the missioner. When he first arrived in a foreign country, he would not be able to say Mass at all, and even for years afterwards, he could only read it with great difficulty and without relish. The present system is the only practical one for the foreign priest, but it works and works wonderfully well.

I might add that Korean churches, are in general, smaller than those in the U.S.A. But the use of loud speakers could obviate any difficulty that might arise due to the greater size of western churches.

William R. Booth, M.M.
Choug Ju, Korea

A Query

WHAT is the P E O? May Catholics belong to it? All I can find out about it is that it is an organization of women. The letters are supposed to be secret.

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Correspondence

visitor rumples up my Breviary. It irks me even to see his own greased up like something lying on my janitor's work bench. When I get back to the Missal, after he has said Mass, there is complete disarrangement, and every ribbon he could lay hands on has become a twisted rope. I don't speak a blessing as I go about getting things back into shape and place.

Also, I have a gripe against those religious houses, offices headed by clergymen and many priests who hang on to my checks like stamp collectors. It seems that such houses, offices and a large section of priests put all of us in a bad light, business-wise, with their slow-motion office procedure.

I don't have the courage to make my protests face to face, verbally, or by letter. Anyway, the grievance doesn't warrant the losing of a friend or the fore-going of a good article by an open protest. However, if I could sound a blast in a griper's corner, my blood pressure might come down a bit. It could be, too, that some of these would-be vandals, procrastinators and such would take a hint.

Crabbed Griper
Minnesota

Praises 'U. S. News & World Reports'

Editor, OUR SUNDAY VISITOR:

IN today's issue you used a couple of paragraphs decrying the fact that Time and Newsweek failed to give the Bishops' Statement [of last November on education] fair treatment. I wonder if it would not have been a good idea to have inserted the fact, per-

haps by way of a parenthesis, that U.S. News & World Report printed the Bishops' Message in full. Should we fear to mention an honest and objective news magazine like U.S. News?

I am happier, richer, and better informed for having dropped Time and Newsweek and changed to U.S. News & World Report.

Vicarius Cooperator
Los Angeles

A Missionary's Feelings

WHEN I read about assistance and comforts priests enjoy at home, I do not feel jealous, but I sigh and think within myself: may God inspire them to save something of this that *superest* or direct some charitable persons to send offerings to our poor mission fields. We live so poorly indeed and we need to be assisted in our poverty. If you only could see some of our so-called churches you would exclaim: "But this is less than the stable of Bethlehem and besides it is so hot and sticky inside!"

You never see in the T.V. a missionary at his real missionary work, because he is inside the jungle hidden from the eyes of men. Look there, he is sitting on a broken stool or on a bundle of grass in a semi-dark hut and hears confessions. He wipes his face from the rolling-down perspiration, tries to comfort the poor souls and many a time he has to help them to make their confes-

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sion as well. Finally he absolves the last one, gets up and his garments being soaked with sweat he dresses for Mass. There are still some marriages to be blessed and then the Mass goes on, the congregation singing their prayers. A sermon, Holy Communions are distributed and the Mass being over, there are still some children to be baptized. But he left also particles of Holy Communion to be taken to the sick and he has to march through fields and forests in one and other direction till finally he returns to the church. There he has to listen to different troubles, complaints, and has to settle them. The catechumens expect also a word from him.

But it is already 1 or 2 p.m. and he did not touch yet any food and feels weak. However there is ready a pot of tea, some eggs and Indian biscuits called chapati. He eats them, feels refreshed and thus finishes his duty in the church, but now the Christians invite him to bless their houses and he walks sometimes long distances until he satisfies all of them. Then follows the principal meal, the Indian national dish, good curry and rice, even a few bananas, and off he is for the next community often accompanied for some distance with beating of drums and tongs. Thus finishes one day of a missionary's work—wonderful, is it not? Lucky if his health does not break down!

Do you not feel inclined to save something for the missionary and thus make his life easier? If so here is his address:

Rev. L. Piasecki, S.D.B.
Catholic Church
Doom Dooma P. O.
(Upper Assam-India)

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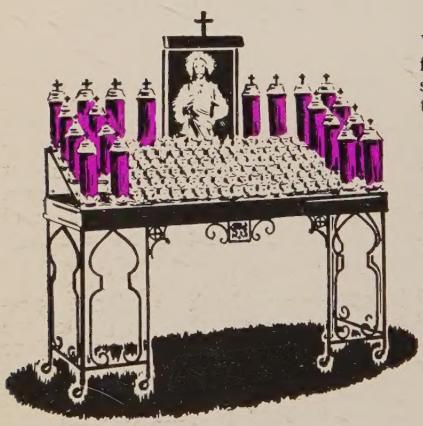

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